

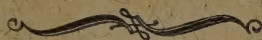
VOLUME I

NUMBER 3

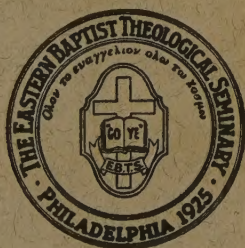
◆ THE ◆ CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY



JULY, 1932



ADDRESS ALL COMMUNICATIONS TO

THE EDITOR
THE CHRISTIAN REVIEW

1808-1818 RITTENHOUSE SQUARE

::

PHILADELPHIA, PENNA.

Single numbers, 50 cents. Yearly subscriptions, \$1.50

...THE... CHRISTIAN REVIEW

A Quarterly Magazine

Published by the
EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor*

Volume I	JULY, 1932	Number 3
----------	------------	----------

CONTENTS

	PAGE
EDITORIAL NOTES	3
SHALL WE ELIMINATE THE SERMON? <i>Rev. Gordon H. Baker, B.D., D.D.</i>	10
TOWARD AN UNDERSTANDING OF JAPAN. <i>William Axling, D.D.</i>	27
A GREAT CHURCH LEADER. <i>Arthur Thomas Fowler, D.D.</i>	37
FIRST TRUTH. <i>Prof. Edward E. Richardson, Ph.D.</i>	46
THINKING IN WORLD TERMS	52
A LIBERAL EDUCATION FOR THE MINISTER. <i>John Mason Peck, D.D.</i>	54
STRESSING THE ESSENTIALS. <i>Pres. Austen K. de Blois</i>	58
RECENT BOOKS	72

The price of THE CHRISTIAN REVIEW is One Dollar and Fifty Cents a year, prepaid. Single copies are fifty cents. All remittances should be made payable to THE CHRISTIAN REVIEW. Address all communications to THE EDITOR, THE CHRISTIAN REVIEW, 1808-18 Rittenhouse Square, Philadelphia, Pa.

Application for entry as second-class matter at the Post Office
at Philadelphia, Pennsylvania, pending.

... THE ... CHRISTIAN REVIEW

Editorial Notes

During the next few months there will be a multitude of loud-voiced asseverations of patriotism, sounding forth in all quarters, with vociferous appeals to the patriotic spirit of the populace. The pending presidential campaign will afford limitless opportunities for the assertion of a self-denying patriotism, which is really quite nonexistent on the part of too many of our politicians of the present day. It is well to keep in mind always that there are two types of patriotism. The first is that of the man whose spirit operates chiefly in a superficial and objective realm, and who is thoroughly selfish and self-seeking in his hypocritical appeals. Such men give reason for the utterance of the familiar dictum that "patriotism is the last refuge of a scoundrel." The antics of some of our congressmen during the past few weeks clearly demonstrate the fact that there still abide with us altogether too large an army of "patriots" who "are grown too shrewd to be sincere and we too wise to trust them." Such men, who pose as leaders, are untrustworthy demagogues. The deeper patriotism always considers principles rather than party policies. It takes into account the trend of things and the future, rather than the surface-facts of the immediate present. There never was more need than there is today for the sincere patriot. We have had in the recent history of our nation one outstanding example of an honest-hearted patriot whose example cannot be too often emphasized in the hearing of our youth. His faults were the faults of strength. His devotion was undeviating. His patriotism was a flame of fire. It is a cause for gratitude that there is written into the imperishable records of America the be-

THE CHRISTIAN REVIEW

loved name of Theodore Roosevelt. It is well to remember him in the present era of self-seeking politicians.

* * *

Mr. Roosevelt was sometimes known by the fine title, "the scholar in politics." The name was originally applied to Mr. William Ewart Gladstone. There have been illustrious examples both in English and American history of these high-minded and large-visioned men with scholarly ideals and purpose, who achieved mightily in the realm of practical affairs, and in behalf of the higher forms of national existence. Surely America needs such trained thinkers in her legislative halls. There is a difference between the student and the scholar. It is the careful scholarly man occupied upon great popular tasks that is needed. The student is one who learns; the scholar is one who has learned. The student lives in the gracious valleys; the scholar scales the heights. The student is a soldier in camp; the scholar is on the firing line. The scholar must ever remain a humble learner; but the period of preparatory discipline is ended. He is the open-minded ranger of wide fields, and he has his method, his map and his compass. Upon the critical and perplexing questions of the present day, the trained and vigorous mind of the scholar should be brought to bear, for wise solutions. Very desperately do we need the presence of the scholar in politics today. He would bring the powers of keen analysis, wise discrimination and coördinated synthesis into the midst of our muddled scheme of things.

* * *

In considering any of our present-day economic or political questions, we observe that there are three different attitudes toward life that men take, and the distinctions amongst these attitudes are profound. The first and most sordid of these is a brutal self-assertion. This is the law of the jungle. It was exemplified in the German "Will to Power." The highest law is not the law of God, but the law of the strong. All the selfish plans that seek success in the realms of finance and industry, all the ungodly efforts of the lawless in social

EDITORIAL NOTES

and civic life, all the unholy combinations of strength in which mayors and public officials join for the mulcting of citizens, exhibit this phase of activity and life-purpose.

The second attitude is that of an ambitious self-culture. In early days this was set forth vividly in Greek life and thought. The Greek worshipped strength and beauty. In modern times many characters have been moulded on the basis of this ideal. It finds its realization in such words as those of Jean Paul Richter: "I have made the most of myself that could be made of the stuff." Self-realization is one of the watchwords of this group. Education is sacrosanct.

There is, however, another attitude; it is that of the Christian. After all, the food that really nourishes the higher life of the people is spiritual. Germany, by its materialism in industry, its critical tendencies in literature and theology, its pessimism in the realm of ethics, and its egotism in public life and in international relations, lost its grasp of spiritual truth. The Christian church today is in peril, and all of its spiritual agencies are passing through an hour of crucial testing. The rage for wealth, the passion for pleasure, and the promptings of a purely selfish ambition are greater than they have ever been before. In opposition to the ideals of a brutal self-assertion and an ambitious self-development, we must set the Christly ideal of self-sacrifice for the gaining of the highest ends, for the individual, the community and the race. The spiritual factor must be reëmphasized and rightly interpreted. The man must give himself in loving service to others. The social order must be spiritualized and Christianized. The burning questions of the age must be defined and solved in terms of infinite justice and infinite love. All the world is astir. There are many clamorous cries. The voice of the good man of God is needed as never before.

* * *

We have already emphasized the need for clear thinking on national and international themes. The need emerges in the matter of our outlook upon oriental as well as occidental affairs. Many of us have been strongly prejudiced in favor

THE CHRISTIAN REVIEW

of China and against Japan in the matter of the recent small war between the two nations. The Japanese are naturally reserved and proud. Perhaps they have not made their case clear to us. In these circumstances it is exceedingly enlightening to have presented to us such a clear and dispassionate view of the Japanese protest as is given by Dr. William Axling in this issue of THE CHRISTIAN REVIEW. Dr. Axling is a well-known scholar and leader amongst the Protestant Christian forces in Japan, and has been for the last thirty years. He is now on his way to Europe, to attend the International Missionary Council at Herrnhut, as the representative of the National Christian Council of Japan. There is a definite measure of authority in his words which gives them potency. Dr. Axling recently delivered the address which appears in these pages at the annual meeting of the Baptist State Convention of Vermont. He was earnestly requested by the editor to put the address in written form, with which request he courteously complied. It is full of information with regard to the policies and problems of Japan.

* * *

The Japanese are our brothers. The Chinese are our brothers. When will we ever learn the lesson of a worldwide brotherhood, the principles of which are so clearly set forth by our blessed Master? We talk much about world-peace and world-brotherhood; but are we ourselves as Christians brotherly?

Jesus not only established the Holy Communion on the occasion of the memorable Last Supper with His disciples; but He also instituted on that occasion the "brotherhood of the twice-born," an elect and glorious fellowship that was to continue through all ages. We are supposed to be members of this group, yet have we learned the simplest lessons of fraternity? Everywhere in Scripture this relation is regarded as intimate and sacred. At the very beginning of the Gospel it asserts itself. Andrew, when he had seen Jesus, "first findeth his own brother Simon" and he "brought him to Jesus." And it is Simon Peter himself, remembering

EDITORIAL NOTES

how his own brother had won him to Christ, who in his letters emphasizes most strongly this sacred relationship and extends it to the whole company of the disciples. "The unfeigned love of the brethren." "Finally, be ye all of one mind, having compassion one of another, love as brethren." "Add to godliness brotherly kindness." "Love the brotherhood, fear God." Such expressions of Peter show how Andrew's brotherly act beautified his entire life and influenced all of his teaching. Throughout the letters of Peter and Paul and John the words "brothers" and "brethren" and especially the idea of brotherhood, occur constantly. So it was through the entire history of the Early Church. It is not a quarrelling, wrangling church, but a brotherly church that will conquer the world for Jesus Christ. The Early Church was animated by the spirit of love. It gained its victories through the genius of faith. It was comforted and guided by the Holy Spirit. It had divine resources at its command. All of these things were possible because all of the early disciples were brothers and sisters of Jesus Christ. He was the "elder brother"; and He loved to remind them that "all they were brethren." There is nothing that we need more today than true brotherly love within the borders of the church, in order that we may bring to pass some measure of brotherliness amongst the confused and turbulent nations of the earth.

* * *

The recent manifesto of the British Council of Christian Ministers, entitled, "An Appeal for the Remission of Reparation Payments and International War Debts," is worthy of serious consideration by the governments as well as the people of so-called Christian nations. It stresses the principle that "nations as well as individuals, must learn to forgive. As we look back on the horrors of the Great War and contemplate its disastrous consequences, we are persuaded that the nations are called to a great and comprehensive act of reconciliation. We must abandon the spirit of recrimination and the dark war spirit of suspicion and hatred." The appeal centres in the sacrificial thought that

THE CHRISTIAN REVIEW

all those who really believe in Christ should rouse themselves to action, and should demand a cancellation by forgiveness of all reparations and war debts in the name of Jesus, the Prince of Peace. The logic and appeal of these fifty prominent Anglican and the Free Church clergymen seems to us irresistible. Only by the pathway of a large-hearted Christian sympathy and forgiveness can either stability or brotherhood be won.

* * *

Within the last few years Mr. H. G. Wells, the most versatile writer of our times, has put forth three books of unusual general interest, each of them involving a gigantic literary task. The first of these was his *Outline of History*, the second was *The Science of Life*, and now the third appears under the title, *The Work, Wealth and Happiness of Mankind*. It overflows with copious knowledge and possesses that charm of style that characterizes all of Mr. Wells' writing. In the previous volumes history and science spoke to us through his pen; in this volume he becomes a prophet with a faith and a message all his own. It is true that the opening chapters abound in history, but it is a history of human activities. Through all these pages, however, runs a polemic and strongly opinionative discussion. The closing chapters on Governments, Education and the Outlook for Mankind are intended to be constructive, but they lack the elements of positive and permanent reconstruction. Mr. Wells believes that civilization at present is in a dreary morass. This may be so, but education will not save us, nor will the shaping of an "economic man" to live in Mr. Wells' "economic world." Education may go far, but it is not the true foundation for the New Jerusalem or the World State of Mr. Wells' airy dreams. Everywhere today there is a growing demand for a spiritual renaissance that shall save the world. The fatal weakness in the elaborate analyses and attempted syntheses of this book is its utter failure to realize the worth of the spiritual element in the creation of a new world order.

EDITORIAL NOTES

The terms "liberal," "modern," "radical," and "progressive" are eagerly claimed as their own particular possession and designation by our distinguished friends of the latitudinarian fraternity. Such assumption of these excellent names is rather pathetic. Our negatively-inclined brethren may be amiable, critical, cynical, sceptical, learned, tolerant or agnostical. We may honor them with many titles, but they are certainly not liberal, constructive or progressive in any true sense of those terms. They may cherish the names if they wish so to do, but the facts are what count. The evangelicals have always been the open-eyed, clear-visioned progressives. They have brought Gospel truth into contact with sinful souls by vigorous and "modern" methods. They have been liberal-hearted, embracing the needs of the whole world in the wide sweep of their sympathy and service. They have proclaimed the essential and elemental principles of the New Testament with a fearless radicalism, that has shaken the thrones of kings and potentates. Evangelical ministers and missionaries have been the leaders and educators, the founders of schools and colleges, the "unterrified preachers of righteousness." To them belong the rewards of Christian freedom and progress.

* * *

Lyman Beecher once said that John Mason Peck had done more than any other ten men in building the civilization of the Middle West. Mr. Peck was an uncompromising conservative in his theology, yet he was thoroughly liberal and progressive. In this issue we publish a speech of his, which we happened upon the other day in an ancient pamphlet, containing the minutes of the proceedings of the Illinois Branch of the American Education Society. It is a plea for brotherly coöperation on the part of the various evangelical bodies of Christian people. It is an appeal for the liberal education of the rising ministry. Indirectly, it is also a challenge to the churches to evangelize the Western country. It will be read, we feel sure, with deep interest.

Shall We Eliminate the Sermon?

BY REV. GORDON H. BAKER, B.D., D.D.

IS THE sermon necessary? If so, what place should it occupy in the modern service of worship? These are questions of vital importance.

Our theological seminaries and Bible training schools are crowded with students studying for the Christian ministry. Most of them are learning how and what to preach. Preaching the gospel, they are told, is to be their supreme task. For success in the ministry, they are informed, everything else must be subordinated to this one ideal. What a terrible disillusionment awaits these eager young men well trained in the art of preaching when, leaving the schools, they discover that the sermon is no longer necessary, that people do not want preaching now-a-days, that the minister must find some better way of leading the people into fellowship with God!

THE SERMON UNDER FIRE

No, this is not an idle dream. It is not a figment of the imagination. This very thing is being suggested in certain quarters. Not long ago Mr. Frederick L. Collins attempted to make a "close up" study of conditions in our American churches. For this purpose he visited twenty-one States and traveled nearly fifteen thousand miles by bus in rural districts. The results of his investigation he recorded in an article in the *Woman's Home Companion*. He said: "There is no sight in America so depressing as our dying churches, open on Sundays to a dwindling few, closed throughout the week. Inadequate preachers everywhere; weary, discouraged old men struggling along on inadequate salaries in a profession for which they have shown no aptitude; restless rebellious young men, chafing under the yoke of denominational rivalry, yearning to get away from their unappreciated drudgery; disillusioned men of all ages, driven to poverty, stung by neglect, trying to earn a decent living by

SHALL WE ELIMINATE THE SERMON?

combining preaching with farming, shop-keeping, real estate and insurance — empty mockeries of a great calling." Mr. Collins suggests that the pastors be relieved of sermon preaching, and if sermons must be preached that they be prepared by experts.

We shall not tarry here to discuss the merits of these criticisms and suggestions. It is significant enough that a man of Mr. Collins' standing should dare broadcast to the world the suggestion that the sermon be dropped from our service of worship.

More recently there appeared in the *Christian Century* an impressive article written by E. G. Homrighausen under the caption, "Can the Protestant Sermon Survive?" He says: "What is the matter with the Protestant sermon? This humiliating and disturbing question has faced me as I have listened to myself preach. It has emerged after listening to or reading from the sermons of American Protestantism's most gifted and popular preachers. These modern sermons reveal a trained ministry, versed in all branches of modern living and well read in the 'best sellers' of the day. But there is lacking an element that is difficult to describe. There is a vacuum in our preaching that makes it hollow and dead. I have to confess in the face of my modern pride, that the preaching of a generation ago possessed a remarkable mysterious radiance and power that I pray in my desperation to possess."

Mr. Homrighausen concludes his article with these questions: "Can the Protestant sermon survive? Must music replace it? or silence? or the round table? or the mass? or the forum? or should we make a thorough restudy of the rise of Protestantism, and in the light of recent criticisms, recover the positive objective God of our gospel? But would such a sacramental sermon be central, at home, in our modern liturgical church architecture?"

Speaking at the annual dinner of the Yale chapter of the Phi Beta Kappa, at New Haven, Dr. Alexander Meiklejohn, formerly president of Amherst College, said: "Our preachers today are a bewildered set of men. They do not

THE CHRISTIAN REVIEW

know what to talk about when they get up to preach, and when they do select a subject, they do not know what to say about it. That is why the church is lost in its leadership of the people."

It is evident that the sermon is under fire from many quarters, both inside and outside of the church. It is not strange, therefore, that many are suggesting its elimination entirely from the church service of worship. Our present responsibility is to properly evaluate the sermon and to discover, if possible, what place it should occupy in a well regulated church service.

THE NEW DEMANDS

As a means of approach to this important question it might be well for us to recognize two popular movements in present-day Protestantism. The first is an increasing demand for gothic architecture in our church buildings. The second is a growing tendency to inaugurate more formal programs of worship. It is obvious that these two movements are closely related and grow out of the same desire, to create a more worshipful atmosphere in our churches. Now it cannot well be denied that something of this sort is needed in modern Protestantism. To what extent we should encourage this trend and how far we should follow it will not be so clear.

Our task would be simplified considerably if we knew the sources out of which these new demands grew. For instance, how much of the present insistence on gothic architecture comes from the architects themselves and how much is due to the desire of the people for the new style of building? It will not be easy to answer this question impartially. The dominating ideas of architects are symmetry and beauty. To attain these ends they are often willing to subordinate all other considerations. This insatiable desire for symmetry and beauty has, to my personal knowledge, rendered many a church edifice impracticable for Protestant worship. To get the symmetry that will satisfy the architect the building must often be made so high that it is well-nigh impos-

SHALL WE ELIMINATE THE SERMON?

sible to obtain good congregational singing, which is the backbone of any effective worship service.

High ceilings also make it difficult to secure proper acoustics for preaching purposes. It is for the purpose of giving a more artistic effect that the pulpit is pushed off to the side, which in itself indicates that the sermon is to have a subordinate place in the order of service. Of course, we should always endeavor to make our church buildings as beautiful as possible, but we should never sacrifice utility for beauty nor should we allow the architect to determine the kind of a building we need any more than we should allow the Publication Society to determine the kind of literature we are to use in the religious education departments of our churches. Yet we often do both.

The architects are by no means wholly responsible for the new demands in church architecture. Increasingly our church members are expressing their preference for the new style of building, which, by the way, is not new except in the western world. Commenting at the sixth national conference on church architecture, which met in Cleveland in October, 1930, John R. Scotford says: "Apparently we are midstream in one of the building eras in the history of the church. 'Larger and better' churches are springing up on every side. The cynic might say that we live in a materialistic age and that by piling stone on stone we are seeking to compensate for our spiritual deficiencies. Certain it is that we are not building new churches because the old ones are overcrowded. Rather do men hunger for a new type of religious experience which they feel cannot be obtained in the old sanctuaries. They ask the church architects to assist them to a realization of the presence of God; and many of the architects are willing to accept the order. The gothic style is popular because it expresses the yearning for the divine which is characteristic of the time. The rising tide of taste demands that religion clothe itself in the garment of art. At present preaching is about the last activity of the church with which the architect is concerned. Between the educational building, the organ, and our new

THE CHRISTIAN REVIEW

passion for architecture the preaching function of the church is in danger of being pushed into the background."

There is much important truth in this statement. Yet, at the risk of being considered cynical, we confess that it is not at all clear to us that the new demand for a change of architecture is a sign of an increasing desire to know God better and to do His will more perfectly. The facts of history are against such a conclusion. The great cathedrals and expensive church buildings of Europe were built during the dark ages when vital Christianity was at its lowest ebb.

The second popular movement within the church is a growing demand for more formal programs of worship. This is not peculiar to any one group or denomination. It is characteristic of all sections of Protestantism. One cannot fail to have some sympathy with this movement. It is evident that in most of our evangelical churches the worship element has been sadly neglected. Thoughtlessness, gaiety, flippancy and frivolity often characterize the average worship service. I know these are hard words but they are true. It is common to see people coming in late, marching up the aisle during the singing of the hymns or the reading of the scripture lesson or even while prayer is being offered. It is common, too, for well-meaning people to carry on conversations during the service. Many make no attempt to participate in the program of worship but occupy themselves by looking around the room at any object or any person that may attract their attention. There is a conspicuous lack of reverence in most of our Protestant church services.

We are somewhat familiar with the soil out of which this plant of irreverence has grown. Our Puritan forefathers revolted against the state church and all that went with it. In their efforts to separate church and state they went to the other extreme and discarded many things that were essentially good. Obviously we must reclaim and regain these essential elements if we would regain the respect of the people for the house of God, and adequately minister to their spiritual desires when they do come to worship.

SHALL WE ELIMINATE THE SERMON?

FACING A DANGER

But when all this is said and done we will face the danger of another extreme. Indeed, we see it already effective in many quarters. Dr. John D. Freeman, editor of the *Baptist and Reflector*, Nashville, Tennessee, fears this reaction more than the other. He says: "Our churches suffer and will suffer more, for already there is a growing demand on the part of some of the leaders for a more formal and more stilted service. Already one hears everywhere the anthems from Europe usurping the place of the songs that grew out of the experiences of our forefathers and which touch our heart strings and make them vibrate. Already the glorias and responses and the 'Adoramuses' and 'Laudamuses' are holding the place of preëminence in our church programs. The masses cannot understand them, do not respond to them, and stay away from the house of God at the preaching hour."

Dr. I. M. Haldeman, who at the age of eighty-six still preaches to a crowded house every Sunday morning and evening in the heart of New York City, looks upon this modern tendency as an evidence of spiritual decline in the churches. He says: "In exact proportion as spirituality declines, ritualism increases. What the church lacks in power it makes up in form; and of many Christians and churches concerning their attitude to the Holy Ghost, who is alone the power of religion, it might not inaptly be said, as it is written of certain professed Christians in the days of the apostles, that they 'have not so much as heard whether there be any Holy Ghost.' "

Thus it is seen that men differ, and it is evident that they will continue to differ, on the question of what is best in the worship service of the church. We should not regard any man as being cynical because he is willing to recognize the facts whether these facts be agreeable or otherwise. It is because people's tastes vary that the opinions of our church leaders differ in this respect.

WORSHIP NECESSARY BUT NOT SUFFICIENT

Man must worship. It is inherent in his nature. But man is a social being and hence seeks the opportunity for social-

THE CHRISTIAN REVIEW

ized worship. "Public worship," says Dr. Frederick C. Spurr, "is not a mere convention, it is an absolute need of the human spirit. Where social worship flourishes and where it is true, there human life reaches its highest moral level. When it declines the ideals of life are lowered." But there is another principle we must recognize in building our worship programs. Man is not only inherently worshipful but he is an entity; he is spirit, soul and body; he is one person. He does not have one compartment for business, one for philosophy, one for amusement and one for religion. Nor does he have one compartment for music, one for prayer, one for worship and another for the sermon. *Man is an entity*, and as such our program of worship must minister to the entire man in all the elements of his personality and in all his human needs.

In the history of Protestant evangelical Christianity the sermon has always held a predominant place in the worship service. So great has been its influence that we have not infrequently called our meetings "preaching services." The questions now facing us are these: Shall we lengthen the ritual and shorten the sermon? Shall we develop an extensive ritual and eliminate the sermon, as some are now demanding? Or shall we still continue to make the sermon dominant? It is my firm conviction that while we should contend for a well-balanced program of worship we should still insist on making the sermon central and dominant. Worship is essential but its importance may be overemphasized. On the other hand it would be difficult to overestimate the value of the sermon, providing it is the right kind of a sermon.

In a book entitled *Christian and Jew* there is a chapter by Dr. Charles P. Fagnani, formerly a professor at Union Theological Seminary, New York. Dr. Fagnani makes an interesting observation. He says: "The religions of the world, with a single, solitary exception, may all be properly classified under one category, namely, as religions of worship. By worship is meant the various rites, ceremonies and observances which have the Divinity for their object. All these

SHALL WE ELIMINATE THE SERMON?

religions stress worship and the manner of worship as being of supreme concern to their God or Gods, so much so that fellowship is refused those who will not conform. The worship, in fact, constitutes the religion.

"There is one and only one religion that is different from all others and that one is to be seen in the teachings of the great prophets of Israel whose line culminated in the last and greatest of them—Jesus. Both Judaism and Christianity are prophetic religions. They present God as not being concerned or interested in worship offered to Himself—in rites and ceremonies, the distinctively 'religious' activities as usually understood; but as putting supreme insistence on the practice of justice, righteousness and good will among men."

To this statement from Dr. Fagnani should be added another of a similar nature by L. E. Bennett, Master of King's College, University of Queensland. In his book, *The Realm of God*, he says: "There are few things which more quickly move to impatience a great, free soul, who finds the essence of religion in love outpoured in service to God and man, than the exasperating habit of thinking that the essence of religion is in acts of worship, and conventional forms of service. This religion of laws and regulations surrounded Jesus, and to Him it seemed a travesty of that which was truly the sublimest thing on earth."

Neither of these men would fail to appreciate the value of true worship but they would not overemphasize it to the disparagement or exclusion of the vital message of the prophet of God. In my judgment this is the right attitude to assume. Worship in itself is not sufficient. The inspiration needed to live a practical and helpful Christian life must come from something more than mere acts of worship, it must be generated by the living word of God direct from the flaming altar of the preacher's heart. There are many churches with elaborate forms of worship that are lifeless and cold and ineffective and unattractive and unresponsive to the community's needs. Their attitude is strikingly ex-

THE CHRISTIAN REVIEW

pressed in the following significant lines of Margaret Miller Pettengill:

"They sat in stolid rows to worship God;
Their jeweled fingers toyed with modish silks.
Sleek, well-fed men computed bank-accounts
With pencils, furtively.
The black-robed choir mouthed tuneful, wordless chants,
Then lapsed in somnolence.
The preacher, victim of their unresponse,
Voiced pious platitudes.

"Outside, half-blinded by the sleet and snow
A wanderer sought a place to rest;
The door swung open and he saw within
The massive altar banked with costly flowers,
The vested choir, and the languid ease
Of those who worshiped God.
He turned away to face the winter's gloom;
Here was no place for one unclean, unknown.
He plodded on, doubtless remembering
A humble stall that once had held a King."

THE PROPHETIC VOICE NEEDED

There is no greater need in the church today than the re-affirmation of the prophetic element in Christianity. Every true preacher is a prophet of God with a message from God. That message carefully conceived and attractively delivered must ever hold the place of supreme importance in the Protestant church. It is safe to affirm that the church will die with the prophet. When there is no longer any prophetic voice in the pulpit, you can depend upon it there will be no spiritual vitality in the pew, or in the home, or in the market.

Dr. Charles Sylvester Horne in *The Romance of Preaching* says: "Christianity lives by the majesty of its beliefs. It lives by its uncompromising truths. It lives by demanding of its disciples, not the minimum, but the maximum of faith and service." Very well, but how are these vital truths to be proclaimed and who will declare the demands of Christianity for faith and service? Worship will not do it. The preacher is essential to vital and practical Christianity, and his message must be central. A well-balanced program of worship will create the proper atmosphere and furnish a

SHALL WE ELIMINATE THE SERMON?

suitable background for the sermon but it will never take its place.

PLACE OF THE SERMON IN HISTORY

It is impossible to evaluate the sermon properly unless we see it in its historical setting. It is the boast of evangelical Christians that we take our directions from the Bible. But the Bible is chiefly a record of great preaching. The laws and ceremonies governing the worship of Israel in tabernacle, temple, and synagogue arouse little interest among Christians today; but the messages of the prophets make our hearts burn and kindle within us a desire for righteousness long years after they were uttered. And what are these prophecies? They are just a series of sermons, delivered as occasion demanded, by men inspired of God.

When we enter the New Testament we are met in the vestibule by a strange character. We know very little about him except that he was a great preacher. He lost his head because he preached but he did not lose his head while he was preaching as many of us do today. So far as we know John the Baptist had no service of worship connected with his meetings and yet by the sheer force of his preaching the wilderness became aflame. Jesus called him "a burning and a shining light," not because he was an adept in the conduct of worship but because he was a man with a message.

Jesus was a preacher — preëminently a preacher. Concerning Himself He said: "The Spirit of the Lord is upon me; because he hath anointed me to preach good tidings to the poor: He hath sent me to proclaim release of the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord." "Anointed to preach, to proclaim"; that was Jesus' conception of his own mission to the world. As a Jew He attended the worship at the temple but nowhere do we read that He ever conducted an elaborate worship service in connection with his meetings. He did have prayers, and on one occasion it is recorded that "they sang a hymn," but preaching was His main business and He refused to be diverted from it.

THE CHRISTIAN REVIEW

Peter was a preacher. His denial of Jesus may be the one incident in his life that is best remembered by the world, but his most important contribution to the progress of Christianity is to be found in his sermons. Paul was a preacher. Wherever he went he considered it his chief business to proclaim the gospel of Christ, whether in synagogue, private home, public meeting place or jail, or on the street. He did not concern himself with forms and ceremonies. In fact he tried constantly to free himself and others from them. "Paul," said Dr. Charles E. Jefferson, "had no church edifice, no temple, no shrine, no altar, no hierarchy of officiating priests — nothing that men count indispensable to religious worship. His paltry sacrament of a few bits of bread and a cup of wine was a worthless piece of mummary in the eyes of the people who were accustomed to the elaborate and gorgeous ritual of the great temple."

It is safe to say that if Paul were to step into one of our modern pulpits he would not be so much concerned with the ritual as with the sermon. One can well imagine that when on his missionary journeys Paul entered into a Jewish synagogue he would be somewhat uneasy until the time came to speak on the Scriptures. Ritual would be tiresome to him. Preaching was his passion.

What we have said about Peter and Paul might truthfully be said of all the apostles and early disciples. They gave no thought to organ preludes and classical anthems — beyond all understanding for the average believer. They had no great cathedrals, no ritual, no ceremonies, but they had a mighty passion and a definite purpose to win new disciples to Jesus Christ and His church. They sang, that is the congregation did. They prayed. They preached. They went after immediate results and were not disappointed. The record is clear and unmistakable: "Daily additions to the church, multitudes saved, numbers added to the Lord." These are the results of preaching.

The history of Christianity through all the centuries is the history of preaching. The mountain peaks of Christian history are the mighty witnesses for Christ which the church

SHALL WE ELIMINATE THE SERMON?

has produced. Look at them! Peter, Paul, Justin Martyr, Ignatius, Polycarp, Origen, Chrysostom, Eusebius, Athanasius, Cyril, Basil, Gregory, Ambrose, Augustine, Francis of Assisi, Savonarola, Luther, Calvin, Knox, Wesley, Whitefield, Chalmers, Spurgeon, Liddon, Parker, Edwards, Finney, Beecher, Maclaren, Brooks, Gordon, Moody and a host of others equally as great. What do we know of church history apart from its great preachers? Very little.

These men projected their mighty personalities and their religious zeal into millions of human lives and made them throb with love and devotion to Jesus Christ, and they did it through their preaching. Many men of ordinary ability have been able to arrange and execute more elaborate and more evenly balanced programs of worship than did these mighty prophets of God, but they could not produce the results. History is on the side of the preacher. The sermon has always been paramount. It should be today. No worship program, however elaborate and pleasing, should ever be allowed to push the sermon into a secondary place.

A REVIVAL OF PREACHING

In a book entitled *Creative Christianity*, containing a series of addresses by leading British preachers, there is a significant message on "the world's need" by Dr. M. E. Aubrey. He says: "There is one great note in every big forward movement in the history of the Christian church. In the day of Pentecost, in the Franciscan movement, in the Reformation, in the revival of the eighteenth century, with the Wesleys and Whitefield, and in other days of power nearer to our own time, you will always find, not only that prayer has been behind any great movement of that kind, but that there has been a revival of the ministry of the Word. In this day, I think, there is nothing so much needed as a revival of preaching."

Why not? Great preaching means great living. It is a fact of history, well authenticated, that the most elaborate systems of worship and the most magnificent cathedrals of Christendom are the products of periods of religious decay.

THE CHRISTIAN REVIEW

On the other hand, all the great revivals in the history of the church came as a result of efforts to break away from the formalism of church worship and to lay the emphasis on the preaching of the Word. The seeds of Methodism were sown in the open fields where they were free to germinate and grow unhampered by the dead formalism of a self-complacent church. So it has ever been. So it will ever be.

If again, as some seem to desire, we allow the voice of the prophet to be submerged beneath a deluge of ritual and ceremony we can look for a period of further decline in vital religion. To me, the present-day insistent demand among Protestant people for more stately church buildings of cathedral style and gothic architecture, and for extensive ritualistic programs of worship is an indication of waning spiritual vitality.

We must always distinguish between Christianity and religion, as the latter term is popularly understood. Religion is a philosophy of life. Christianity is life itself. Jesus did not say, "I came to make people religious." He did say, "I came that they might have life." Now we find that when people want religion, and most people do, they seek it in fine architecture and formal worship; but when they want genuine Christianity, that is, *Life in Christ*, they seek it in a personal acquaintance with Jesus through the preaching of the Word.

THE PREACHER'S PRIVILEGE AND RESPONSIBILITY

What a privilege and what a responsibility belong to the man who preaches the glorious gospel of Jesus Christ! Evidently the time has come when we should appreciate our privilege more fully and take our responsibility more seriously. If the sermon is to be central and dominant in the church service of worship, if it is to command the respect of thinking people and help them to a vital experience of Christ, it is obvious that we must exert ourselves to produce the best type of sermon possible.

Time was when the preacher was the best educated man in the community and outside attractions were very few.

SHALL WE ELIMINATE THE SERMON?

People went to church because that was the respectable thing to do and because usually there was no other place of interest to which they could go. What the minister said made a strong appeal to the people and they respected him for his superior knowledge and piety. That day has gone. Conditions have changed. In most communities there are many people better educated than the minister. Outside attractions have multiplied indefinitely. The means of locomotion and the facilities for transportation have been so greatly improved that people can more easily move from place to place. The modern preacher lives in a new world, and faces entirely new conditions. The new day makes new demands upon the minister of the gospel. We do not need a new message but we do need to present the old message in a fashion that will grip and hold the modern mind.

The minister's task is a gigantic one. There never was a better time in which to preach the gospel of Christ than now, nor was there ever a more difficult time for the preacher since the days of Paul. This is no time for the lazy and slovenly preacher. People simply will not listen to him nor tolerate him. The day in which we live demands men for the ministry who are well trained, alert, vigorous, judicious, and thoroughly consecrated to the service of Christ. With such men in our pulpits the sermon will be sought after and listened to with interest and profit. The day of the sermon has not gone by, but we must have a superior type of sermon to meet the new demand. It will not be easy to produce such sermons. It never has been easy to produce good sermons. "This kind can come forth by nothing, but by prayer and fasting"; or in other words, by consecration and hard work.

A BETTER TYPE OF SERMON NEEDED

The call upon the modern preacher, then, is not to crowd out the sermon with a too lengthy service of worship, but so to improve the sermon that people will insist that it be given the central and dominant place in the worship program of the church. The average sermon of today is pitifully weak. Ministers are too busy running church machinery and play-

THE CHRISTIAN REVIEW

ing golf to give the necessary time to the preparation of good sermons. And many sermons that are well thought out and well delivered have no vital gospel message in them. "The hungry sheep look up and are not fed."

On a recent Sunday morning I visited one of the largest Protestant churches in New York City. The minister is one of the best paid in the metropolitan area. He is young, attractive in appearance, well educated, and intellectually keen. The church was well filled with people who listened with rapt attention to what the preacher said. He never mentioned nor referred to Christ once during the entire sermon. He told of a city of hope beyond the rim of the world, but gave us no clue as to how we might reach it. I came away with my mind quickened but with my soul starved. I went for bread and got a stone.

This is not the place to consider in any elaborate way the kind of sermons that are needed in this day and age, but I cannot refrain from indicating some essential characteristics. It seems almost superfluous to say that the sermon should be *carefully prepared*, yet here is where most of our sermons break down. There can be no substitutes for hard work in the preparation of the sermon. The sermon that does not cost "sweat and blood" in its preparation is not likely to exert a powerful influence upon its hearers. It is amazing how readily the average congregation can discern the lack of sermon preparation on the part of the pastor.

The sermon should be *concrete*. Too often we deal in abstractions that people do not understand. The human mind is so constituted that it cannot comprehend the abstract. There is no quicker way to weary a congregation than to feed them on vague abstractions. Jesus is the supreme example of concrete preaching. He unfolded the most profound and sublime mysteries by the use of incidents from everyday life and of objects common to all.

The sermon should be *positive*. The preacher has profound truths to deliver and he cannot afford to squander his time dealing in negatives or ranting about some one else who does not agree with him. The sermon should be of *reason-*

SHALL WE ELIMINATE THE SERMON?

able length. Most sermons are too long. Ordinarily this is not because the preacher has too much to say but because he uses too many words to express a few real ideas. I listened recently to a preacher who spoke forty-five minutes. He was orthodox, dramatic, evangelistic, enthusiastic. His chief difficulty was that he spoke twenty minutes before he got to his subject. Had he cut off the first twenty minutes his sermon would have been twice as effective. The sermon should be *specific and direct*. Too often we deal in glittering generalities. We go after the ear rather than the heart and the conscience. No person in the audience feels that the message is meant for him. What is equally good for everybody is usually good for nobody.

The sermon should be *Christo-Centric*. After all, Christ is the gospel and the only gospel we have to preach. Every sermon should exalt Him. While it is not necessary that we should be constantly using His name, yet, every sermon should be permeated with His spirit and teachings. The preacher should endeavor to present Christ in all the aspects of His being and in all His magnificent relationships to mankind. Here is a field wide enough for any preacher no matter how long he lives. The material is inexhaustible. It is not necessary to introduce all sorts of popular current topics to interest the people. They want to know what Jesus can do for them in every experience of life. It is our glorious privilege to tell them.

Speaking of the decline of Nonconformists in England, Dr. T. R. Glover recently said: "I think we are overdoing the pretty side of public worship. I can never get away from the knowledge that in all our churches are people with broken wills, broken hopes, broken hearts — perhaps not young people, but some of the young can be sad enough and despair of life. There are young people battling with beastly temptations; and young and old perplexed as to whether there is any bottom to anything — any real foundation for thought or character. There are people who cannot escape the problem of death. I believe that all these people are craving exactly what Jesus Christ means, and I am con-

THE CHRISTIAN REVIEW

vinced that Christo-Centric preaching, preaching that always and from any angle, now this way, now that way, brings the sad, the broken, and the perplexed face to face with the reality of Christ, will fetch people to our churches and keep them there."

Of course, much depends upon the kind of a Christ we present. If the Christ we preach is only an historical character, just a man among men and no more, possessing as much of God as it is possible for any human being to contain, whose example we are to follow but who cannot do more for us than point the way, then our task is hopeless. With such a Christ the sermon never can be paramount and there is no good reason why it should be. Christo-Centric preaching has a Christ at the center who is "The Word made flesh and tabernacled among us," who "of God is made unto us wisdom, and righteousness, and sanctification, and redemption," who is "able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them," who also "is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy," and who does all this by virtue of His own mercy and grace and not according to our merits.

Such preaching, when properly done, will still grip the imaginations of the people, reach their consciences, move their wills, save their souls, and stir them to action. Such preaching will create its own demand and will call a halt to the present movement, all over the Christian world, for ritual and still more ritual to the detriment or banishment of the sermon and the stilling of the voices of God's prophets in our midst.

Toward An Understanding of Japan

BY WILLIAM AXLING

IN THE mind of many Americans, there stands a staggering question mark regarding Japan. Just when the world was secure in its conviction that war had been relegated to the past and that the peace machinery so laboriously set up would effectively solve all international problems, war clouds not only lowered across the Far East, but armies began to march and battleships began to boom.

This shattering of the world's hope and crippling of the world's peace technique on the part of Japan, has not only brought down upon her a storm of protest from every section of the world, but for the first time since she stepped out into a world fellowship, has isolated her and compelled her to play a lone and lonely rôle. The West frowns upon her and the East fears her.

The writer, himself, finds it impossible to justify many of the things which Japan's military men have done during the last eight months. He cannot justify and will not try to justify the bombing of civilian populations, and of unprotected cities. More than that, he keenly feels that Japan made a colossal blunder when she failed to iron out the complicated situation at Shanghai in coöperation with the League of Nations and resorted to war.

There are, however, some flaming facts and some tremendous situations which many leave out of the background of their thinking when tempted to judge Japan.

AN ECONOMIC CRISIS

For those far from the scene, it is difficult to sense the economic crisis which Japan is facing. In area she is tragically restricted. In fact, if Japan were superimposed upon California, there would remain ten thousand square miles of that state unoccupied.

Of this extremely limited territory, eighty-five per cent is mountainous. By terracing these mountains and cultivating

THE CHRISTIAN REVIEW

their sloping sides for her tea culture, Japan is able to bring under cultivation eighteen per cent of her total area. This, however, is the absolute maximum possibility of cultivation. Yet she must feed sixty-five million people three times a day, three hundred and sixty-five days in the year.

Reduce the size of California by ten thousand square miles. Fill eighty-five per cent of the remainder with mountains. Then attempt to crowd in onto the remaining fifteen per cent of level land, half of the population of America. This in a concrete way visualizes Japan's present predicament.

When the writer went to Japan thirty-one years ago her farmers could feed her people. Unfortunately, her population has not been stationary. It is increasing at the rate of from eight hundred thousand to one million every year. One reason for this increase being that during the past twenty-five years in the realm of hygiene, sanitation, hospitalization, and the medical sciences, Japan has kept abreast of the most progressive nations of the world. The result has been the same there as in America. The death rate has been driven away down and life has been lengthened. This has been a blessing, but it has brought upon Japan a terrific problem of over-population.

The Japanese, ever a forward-looking people, twenty-five years ago saw this problem of population lifting its head out on the horizon of their national life. And they did not sit down and say, "The world will help us out." Neither did they wait until the crisis was upon them. They made a careful restudy of their resources and their status as a nation, and decided that industrialization was the only way out.

From time immemorial Japan has been an agrarian nation. Aside from the hand crafts which flourished as a purely home industry, the farmers have held the right of way throughout the Empire.

During the last quarter of a century, however, the whole thought and energy of the nation has been poured into the building of a nation-wide program of industrialization. Teeming, throbbing, industrial suburbs have sprung up in

TOWARD AN UNDERSTANDING OF JAPAN

every city. Factories have been built in every town. Even in the rural villages a new emphasis has been placed on the introduction of various industries as a means of delivering rural Japan out of the economic slump into which it has slipped.

This industrial program was furnishing work and wages to the hundreds of thousands who were being forced off the overcrowded, overworked farms. It was helping to solve the problem of population. Then suddenly, Japan, in common with the rest of the world, found herself in the grip of a disastrous economic depression. Like the other nations, however, she could under ordinary conditions have weathered this economic storm.

Far more serious is the situation caused by the present feverish building of tariff barriers across the world. These tariff walls, the major purpose of which is not protection, but exclusion — their aim is to exclude the products of other nations — have infected international trade with creeping paralysis and are threatening to drive small nations like Japan that came into the industrial game late in the day, into bankruptcy. The result is that this program of industrialization on which Japan had pinned her hopes to solve her problem of population is in danger of going on the rocks.

And yet industrialization is absolutely Japan's only way out. If she fails here she fails and falls for all the future. For when she looks out over the world she finds America closed, Canada closed, Australia closed, and Brazil closing to her immigrants.

On the one hand, therefore, through discriminatory immigration legislation, and on the other, through a feverish building of tariff barriers, Japan finds herself today bottled up on a narrow neck of land out in the Pacific, eighty-five per cent of which is mountainous, with sixty-five million mouths to feed.

JAPAN'S FOOD PROBLEM

Roughly speaking, Japan's diet consists of fish, rice and the soya bean. The surrounding seas furnish her fish in abundance. Except when there is a bumper crop, however,

THE CHRISTIAN REVIEW

she is compelled to import large quantities of rice, some of it from Manchuria, some from Indo-China, and some from Burma.

The soya bean, which enters in a score of ways into her diet and helps to balance it, all comes from Manchuria, for the simple reason that she has no level land on which to grow this staple. The fifteen per cent of level land she possesses must be devoted to rice and silk culture.

Japan's land, having been tilled for centuries, is dependent on rich fertilization if it is going to be coaxed to yield ever recurring harvests. The by-product of the soya bean furnishes a fertilizer necessary for Japan's rice culture, her silk culture, and her tea culture, the three main industries of her farmers. This fertilizer also comes from Manchuria.

In order to work successfully an industrial program, labor, money, iron, coal and cotton are absolutely essential. Japan has the labor. Much of the money which has gone into her industrial program has been borrowed from America, England and France. Of iron she has not one ounce; all of her iron comes from Manchuria. Of coal she has some, but she must look to Manchuria for most of it. Her cotton she imports from America, Australia and India.

The question, therefore, which inevitably creeps into the back of the brain of every thoughtful Japanese, who looks out across the years that are yet unborn, is what would become of Japan if China in an unfriendly mood, or if Russia, should again become intrenched in Manchuria, and either of these nations should bar the door to the free outflow of the food supplies and the raw materials so essential to her existence as a nation. It is this staggering question which makes Japan so nervous and concerned about everything that happens in Manchuria.

JAPAN AND MANCHURIA IN MODERN HISTORY

The question naturally arises, Has Japan any right to ask that this door in Manchuria be left open? A glance over the pages of history brings out the fact that when Japan was victorious over China in the Sino-Japanese war, which came

TOWARD AN UNDERSTANDING OF JAPAN

to a close in 1895, China ceded to Japan the southern half of Manchuria as the spoils of war.

Russia, France and Germany, however, jealous of Japan's entrance into what they considered their poaching ground, sent a united fleet to Japan and threatened to bombard Shimonoseki, one of her chief port cities, unless she returned this area to China. This gesture was made under the pretext that they were eager to perpetuate the peace of the Far East.

They were, however, the chief actors in a swift-paced drama. Succeeding events swiftly revealed their hidden motive. Within two years Russia went into Manchuria and forced from China a lease on the very area from which Japan had been driven out. Germany went into Shantung and forced from China a lease on a part of that province. France went into Kwanchoukwan and forced from China a lease on a part of that area. England went into Weihaiwei. Japan, more concerned than any or all of these nations, was forced out on to the sidelines and given a place as a mere spectator.

Intrenched in Manchuria, Russia's century-long ambition to build an Empire out to the ice-free sea burst into a full-blown purpose. Her aggressions in Manchuria aroused Japan's fears, and brought on the Russo-Japanese war. During that struggle Japan sacrificed one hundred thousand of her choicest sons and they are sleeping today under the sands of the Manchurian stretches. Moreover, in order to finance that struggle she ran up a staggering national debt, which it is going to take generations to pay.

During the Russo-Japanese war, China signed a secret treaty with Russia. Had Japan taken advantage of the practice in vogue at that time in international circles she could have looked upon China as an ally of her enemy and annexed Manchuria when she found herself victorious over Russia. On the contrary, however, she voluntarily assured China that she would respect the integrity of her territory including Manchuria.

At the close of the Russo-Japanese war President Roosevelt brought together at Portsmouth, N. H., the representatives of Japan and of Russia. Here the treaty of Portsmouth

THE CHRISTIAN REVIEW

was drawn up and signed. In that treaty Russia transferred to Japan all of her leased rights in Manchuria, the South Manchurian Railway, the zone paralleling it on both sides as well as the mines connected with it. In 1905 through her signature of the treaty of Peking China underwrote this transfer.

China having agreed to this transfer of Russia's Manchurian rights to Japan, the latter took up the pioneer task of developing this area. Previously, when Russia saw she was facing defeat in her war with Japan, she blew up the bridges, destroyed the roadbed of the Manchurian Railway and shuttled most of the rolling stock back to Siberia and Russia. Japan, therefore, found herself with a wrecked railroad on her hands. Undaunted, she set to work to rebuild it and made it an up-to-date, modern system of transportation. This initial expense ran up into millions of dollars.

Including this, during the past twenty-five years, Japan has invested about a billion dollars in the development of Manchuria. From the standpoint of safeguarding Japan's future this has been good strategy. It has opened the way into a vast area rich in the food supplies and raw materials which Japan needs.

The returns from this venture have not, however, all accrued to Japan. When Japan went into Manchuria it had about five million people. Even this was not a stable population. During the summer and the harvest time multitudes of Chinese trekked into Manchuria in search of work only to return to other parts of China at the end of the season. Today Manchuria has a fixed population of thirty million. Of this number about twenty-nine million are Chinese, two hundred and fifty thousand Japanese and eight hundred thousand Koreans.

The Japanese have been slow to immigrate into this section, one reason being that the Japanese are slow to immigrate anywhere. Korea has for years been a part of the Japanese empire, yet only four hundred and sixty thousand Japanese have settled there. In spite of the crowded condi-

TOWARD AN UNDERSTANDING OF JAPAN

tions in Japan less than a million of her people have immigrated to her colonies and to other parts of the world.

Another reason which has deterred the Japanese from going into Manchuria is the fact that in the realm of labor the Chinese laborer outworks, underlives and undersells the laborer of Japan.

Moreover, it is impossible for anyone not a Chinese or a naturalized Chinese to secure titles to land in these three Eastern Provinces. Citizens of other nations must be satisfied with rental privileges and these are seriously restricted as to time limit and renewal rights. The Japanese have felt that this makes the investment of life and money in that area a hazardous gamble.

Because Manchuria is predominantly Chinese in population and development Japan shies at the task of undertaking to rule those provinces. Her experience of ruling an alien race in Korea has not been a happy one and she does not want to repeat it if it can be avoided. This is one factor back of the so-called puppet state which has recently been set up in Manchuria.

The writer has no desire to deal in detail with the many questions which are setting China and Japan at loggerheads in Manchuria. Should he do this, he would put himself in the light of a partisan setting one of these nations off against the other. The Manchurian question is not one sided. It has a terrific number of angles. There is a Chinese approach to it as well as a Japanese. All that the writer pleads for is that America and the world shall understand the dilemma in which Japan finds herself, put themselves in her place and think the situation through from her point of view.

MILITARISM IN JAPAN

As a result of the recent flareup in the Far East Japan has unwittingly put herself in the unenviable rôle of a nation with certain militaristic tendencies. Japan has her militarists. Some of them are undoubtedly dreaming dreams of empire building on the Asiatic mainland. The extremists among them do not hesitate to point out the fact that every

THE CHRISTIAN REVIEW

advance made by the Western nations has been the result of an appeal to force. They also declare that the only way of national advance today is through this same medium.

Moreover, it must be admitted that because of the fact that Manchuria in a tragic sense is Japan's front yard, it has not been difficult to convince the Japanese people that the nation's life line is stretched across that area — that Japan's whole destiny as a nation hangs on what happens there.

Having granted all this, however, it is extremely important to recognize that a sort of economic determinism has driven Japan to pursue the course on which she has launched in Manchuria. Not only so, but this economic determinism has led Japan to resort to means and methods in the carrying out of that course that are absolutely repulsive to the great majority of the Japanese people.

As a people the Japanese have as great a passion for peace as the people of any nation. More than that, multitudes of Japanese most ardently desire that their nation shall do her big bit in the building of a peaceful world.

A calm study of developments in Manchuria should teach the nations that it is futile to plan for peace and brotherhood while carrying on a ruthless economic war. The present tangle of tariffs and the ruthless economic struggle to control the markets of the world are direct breeders of war. The day when world peace shall be fully realized will dawn only when the nations come to the place where they are willing to sit down around the conference table and confer not about diplomatic and political questions alone, but pool their best and highest thinking regarding the economic problems which the different peoples are facing, and put group effort into the task of finding a solution for these fundamental problems.

Not only so, but there will never be permanent peace until not only individuals but nations share each other's burdens, perplexities and agonies and sacrificially share their economic privileges and advantages. This is a terrific price to pay for peace, but peace, world wide in its scope and per-

TOWARD AN UNDERSTANDING OF JAPAN

manent in its character, will never be realized until the nations reach this high goal.

THE CHRISTIAN WAY OUT

The Christians of Japan although a minority group have been active during the past months. The National Christian Council, which functions in Japan in the same way that the Federal Council of the Churches of Christ functions in America, has repeatedly approached the government authorities and urged a peaceful solution of the existing problems between Japan and China.

Not only so, but in April a deputation of Christians, four Japanese and four missionaries, was sent to Shanghai to confer with the Chinese Christians and endeavor to make some constructive Christian contribution toward the solution of these problems.

This deputation remained in Shanghai for ten days. During this time they were the guests of the Christians of China. Together with these Chinese Christians this deputation visited the devastated area at Chapei, held interviews with the Japanese military leaders at Shanghai, sat in conference with prominent Chinese government officials and in every way possible sought to do group thinking, Chinese-Japanese group thinking, regarding the very complicated issues which have turned these two sister nations into warring camps.

Naturally there were differences as to the interpretation of events and situations related to the Shanghai tragedy and the Manchurian problem. They were a unit, however, in their conviction that force solves nothing and that "War is Hell." They were also a unit in the conviction that the only way out is to build a Christian world. No part of the world is safe if any part of it is unsaved.

Only when the hearts of individual men and women are resculptured under the redemptive work of the Spirit of God will society and the world move forward to a better day. God however is the God of the nations as well as the God of individuals. And only when Christ is enthroned in the life of the nations will humanity's age-long dream of a

THE CHRISTIAN REVIEW

warless world in which brotherhood shall reign supreme, be realized.

Standing together, therefore, around the conference table, these Christian representatives of China and Japan, with heads bowed and hearts humbled, joined hands, and pledged themselves before God that whatever the governments of their nations did, they would stand together and work together in Christianizing their sector of the world's life.

If this flareup in the Far East teaches us anything, it certainly teaches us that unless we can make Jesus' way of life the "Way of Life" for the nations and Christianize the world order, the world is doomed. This breakdown of the world's peace machinery is but another challenge to the church of Jesus Christ to "go out and possess the land" in the name of the King of kings.

The problems that beset the path to permanent peace are so intricate and so centered in selfishness that only men and women whose hearts have been reborn and who have learned to walk the Way of the Cross, can find the way out. But Christ is big enough and God is great enough and the Cross is dynamic enough to solve even these bewildering world problems and hasten the coming of the day when the Prince of Peace shall reign, and when his prayer "Thy Kingdom come; thy will be done on earth as it is in heaven" shall become a glorious reality.

A Great Church Leader

BY ARTHUR THOMAS FOWLER, D.D.

IT WAS once remarked that Dr. Johnson would not have been remembered so long had it not been for Boswell, and the speaker added, "If you would live in the memory of others choose your Boswell." As to this, opinions would differ, but in the published life of Dr. Rainy, late Principal of New College, Edinburgh, by Carnegie Simpson, Rainy has his Boswell. It is a well-nigh ideal biography — and it is more.

It is a stirring recital of the events of the great Disruption period known to every Scottish heart. It also deals with the problem of the relation of the church to modern scholarship and unfolds some of the struggles and principles which have given to the Free Church of Scotland a group of scholars and theologians second to those of no other denomination of Christians in the world today. Here also is considered at length the union of the United Presbyterian Church and the Free Church and the incredible decision of the House of Lords in relation to it, therefore making, as Mr. Simpson says in his preface, "an ecclesiastical history as well as biography. It is the life of one whose career was not simply connected with but identified with the fortunes of a church."

In the year 1843, when Rainy was an impressionable youth of seventeen, and a university student, a large number of ministers and churches withdrew from the Establishment and organized the Free Church of Scotland. This was the famous "Disruption." The secession was in vindication of the Doctrine of the Headship of Christ. The seceders asserted their liberty to obey the will of their Divine Lord in all church arrangements. Although this "disruption" was avowedly in the interests of democratic control they retained a form of polity that allowed for a large measure of dictation on the part of forceful leaders.

Dr. Rainy was born when the nineteenth century was still

THE CHRISTIAN REVIEW

young, on the first of January, 1826. He came of godly parentage and received his early impressions amid surroundings most helpful to Christian character. His father was a physician and the friend of Chalmers and other noted leaders in the church of that day. His mother was noted for a no less spiritual life, and for the strong faith characteristic of many of the mothers in Scottish homes and to which the religious life of Scotland owes so much.

In 1838 Rainy entered the University of Glasgow with the purpose of following his father's profession. Soon after this the Disruption Period was at its height and, though not an actual participator in the movement, he followed it with deep interest, as we have seen; and when the news came of the final decision to secede from the Establishment, Miss Christina Rainy, his sister, said: "The assembled family received the news of the Disruption with joy and tears," and, as Rainy remarked in after years, giving his recollection of this great period, "That year made me a minister."

Rainy's religious experience, it may be safely said, was not so much a reaction as a realization. It was that equally genuine type of conversion, which consists in the love and grace of God in Jesus Christ becoming, perhaps not at any special time but with the natural development of mind and heart and will, something very personal and vital. A Christian life thus originated is at once supernatural and normal. It is the Christian life of one who not only has been converted, but has been converted and become as a little child, with a child's natural trust in its father, a child's sheer happiness in goodness, a child's instinct of recoil from the impure. This was the note of Principal Rainy's religion to the end, and it seems to have been so from the beginning.

Principal Rainy had all the elements of a great ecclesiastic and in this he was fortunate in his church relation, while the church with such a polity was fortunate in the possession of such a man. The Presbyterian form of church government undoubtedly gave him a fuller opportunity for the expression of his strongest qualities than any other body could have done.

A GREAT CHURCH LEADER

In our Baptist churches with their pure democracy Dr. Rainy's type of leadership, with its powerful assertiveness, would be almost unthinkable. We have had men who aspired to be leaders of this sort, but they have soon found that it was an impossibility among us. Such persons, however, have always found their places by the automatic adjustment which comes from the individuality of our local churches. There are those who think that we have lost much by reason of our excessive church independency, and our repudiation of every slightest suggestion of any form of overlordship. Looked at from the viewpoint of the years and the centuries, however, the majority of our people consider the freedom of our polity a definite and decided advantage.

The word "ecclesiastic" is like a coin much worn by hard usage. It usually means for us policy (if not politics), secularity and cunning, and such it would have become in Rainy if he had been less of a man and of a Christian. There were those about him who saw only the temporizing ecclesiastic and the subtle church politician. An incident is related by Mr. Simpson concerning one who was most intimately concerned with Dr. Rainy in the most critical period of his life, immediately after the close of the Robertson-Smith case. Mr. Simpson says: "I met Dr. Robertson-Smith—an unforgettable personality—on a friend's yacht. He knew I was about to enter the ministry of the Free Church. Almost his last words to me were, 'You are a young man; you are going into the Free Church. Do not trust Rainy—he is a Jesuit.'"

But it is clear, as we study Rainy's life, that he conceived of it as a possibility for a man to give life-long devotion to the church of Jesus Christ. This was the supreme purpose and aim of his career. This becomes more manifest when we see that he became a leader of his church not by his own choice; he "gath'ed not the land in possession," but it came through a recognition by others of his own moral and spiritual fitness for the high task to which he was called.

In 1851 he was ordained to the ministry at Huntley, where he served for three years as pastor with deep devotion and

THE CHRISTIAN REVIEW

was greatly beloved. Then he entered upon the ministry of the High Church at Edinburgh. In 1857 he was married to Miss Susan Roland, who was a member of the church to which he came in Edinburgh. Her family, like that of Dr. Rainy's, had taken a strong part in the Disruption and were close friends of Dr. Chalmers.

In 1862 Rainy was appointed professor of Church History in New College and continued until his appointment as Principal in 1874. He now became the leading spirit in the councils of the Free Church and especially prominent in the discussion concerning union with the Reformed Presbyterian Church. From 1876 to 1881 he was prominently connected with the Robertson-Smith case and in 1887 he was honored with the first moderatorship of the General Assembly. He visited Australia in 1888 and in 1900 led in the union with the United Presbyterian Church. In the same year he assumed for the second time the moderatorship of the General Assembly. Such was the confidence of the church in his leadership that in 1905 he was elected moderator for the third time. On the 22d of December, 1906, while journeying for his health to Australia, he passed away soon after landing at Melbourne.

As a preacher it is said by those who could appreciate him that he was really great when at his best. Prof. A. B. Davidson once remarked to a friend that "Rainy could preach best and worst of any man he knew"; that sometimes his friends heard him preach when the sermon was one long and strenuous effort after words and thoughts—(how many of us could sympathize with him here!)—and that again "we have heard him work his way through the mist until the sun shone out in a passage as great and grandly spoken as any to be found in Newman or in Church or in Spurgeon." This can be easily verified by reference to one of his published volumes, entitled, "Sojourning with God." There are some of these sermons which seem commonplace enough, but when we read that on "The Child Element in Christianity," preached in the latter part of his life, we see something of

A GREAT CHURCH LEADER

the spirit of the man and the greatness of his message, so far as it is possible to do so on the printed page.

There is no question, however, that he had remarkable ability to sense a situation, to be apt in phrase and withal to be spiritual in appeal when it came to supreme moments, such as when he was seen in a great ecclesiastical body like the General Assembly. He was able to attain and keep his place in a deliberative body as few men of his day could do. As Mr. Arthur Balfour said when he died: "All who have had the opportunity of watching the late Dr. Rainy's actions, whether they agreed with him or whether they did not — and I was sometimes in the one position and sometimes in the other — uniformly admitted that had his lot been cast in the political sphere instead of the no less stormy sphere of Scottish ecclesiastical politics, he would have made, not only upon his own country but upon every citizen of the empire, an impression which we who have had the opportunity of judging have carried away of his great powers and abilities."

In his literary work as in his preaching his best friends are divided in their opinion as to its ultimate value. In his "Life of Cunningham" is revealed a literary charm and power. His most serious work was "The Ancient Catholic Church," a volume in the International Theological Library series, of which Mr. Simpson says, "It is a book with greatness in it, however imperfect alike in its conception and even its manner of execution." The volume of which we have spoken above, "Sojourning with God" reveals a man who has profoundly experienced religion. Other works, such as a commentary on the Epistle to the Philippians, published sermons and addresses, and a voluminous correspondence to the public press, bear witness to the breadth of his literary activity.

Perhaps the most interesting part of Rainy's career for us today is that which related to what may be called the religious controversy of his time. The Free Church, like other bodies whose life and thought is largely controlled by defi-

THE CHRISTIAN REVIEW

nite creedal statements, had to meet and define its attitude toward the growing spirit of modern scholarship.

One of the most fascinating parts of his biography is contained in the chapters dealing with the Dr. Robertson-Smith case. Mr. Simpson thinks that Dr. Rainy saved the cause of critical liberty in the Free Church of Scotland by securing the removal of Smith from his chair and severing his position as office-bearer and minister in that church. The position taken by Dr. Rainy was that the church had a right to remove a professor from his chair without convicting him of heresy by what he called the "exercise of its reserve power," this power being justified where the professor no longer could command the confidence of the church.

The conservative element in the Free Church desired to charge Prof. Smith with heresy. To this Rainy was opposed and he carried his point. Mr. Simpson says the crucial and dominant question in the case was the public and vital church interest in the preservation of intellectual liberty, and the crucial and dominant fact in Principal Rainy's policy throughout is that he saved that liberty. There were those in the church who believed that Smith should have been tried for holding critical views, apart from the idea as to whether the church had confidence in him or not. As one reads that story there is no question that Rainy was perplexed. At first he seemed to be with Smith but later he changed and stood by the Free Church leaders. No doubt there were reasons for this.

He desired to preserve the principle that the church as a body should be free to face all critical questions, and yet he felt profoundly that its teachers and ministers, in the expression of such views, should have due regard for the church in its position as a conservator of truth. Rainy was sensitive to the hurting of tender consciences. Speaking to Mr. Simpson of some utterances of one of the professors, he said, "He does not realize the sheer pain words like these cause to many of our most believing people," "and as he said it there crossed his own face a look of sheer pain such as assuredly he would never have shown for any suffering

A GREAT CHURCH LEADER

inflicted upon himself." Rainy no doubt stood for the scholar's liberty to criticize with the frankest freedom the structure of the sacred narrative, but on the other hand he saw and shared the pain which criticism caused in the minds of pious and simple-minded people.

There can be no doubt that if Smith had been of a different temperament he would not have been dealt with in so summary a fashion, for the church in a later day refused to take action against Davidson, Dods, George Adam Smith, and Drummond, because of its changing attitude toward scholarship. The conciliatory and sympathetic spirit of these men had not a little to do with that attitude.

As we read of such controversies, especially from the standpoint of a Baptist, and note the discussions relating to church life and the transaction of the Lord's business, we may be thankful because we are unencumbered by complicated systems of legislative and judicial machinery. We have no contests over the revision of creeds or declaratory acts. We sometimes wonder why our religious gatherings are not more widely reported in the daily press. A reporter once gave an excellent answer: "The reason is that you Baptists have no church politics in your conventions."

In the latter days of his life, Dr. Rainy was associated with a great victory and a great disappointment in connection with his leadership of the Presbyterian Church in Scotland. On October 31, 1900, largely through his wisdom and superior directive energy, a Uniting Act was adopted in formal fashion by the Free Church Assembly of Scotland and the United Presbyterian Synod, both of them holding their sessions in the city of Edinburgh. On the following day the ministers of the two churches, numbering nearly three thousand, marched in procession from their respective halls to the Waverley Market, where they came together in sacred and happy conference as the first General Assembly of the United Free Church of Scotland. This union of two great bodies was a triumph for the spirit of brotherhood. The United Church embraced a membership of almost exactly half a million communicants. It was an event of

THE CHRISTIAN REVIEW

vast significance in the religious history of Scotland. Principal Rainy was chosen as the first Moderator of the United Free Church.

There was bitterness, however, in the cup of joy. A minority of twenty-seven ministers and five hundred elders voted against the union and determined to continue the Free Church. The matter of property became at once involved. An appeal was made to the British House of Lords, and after due consideration and various postponements it was finally decided by that body that all of the immense properties, religious and educational, which had belonged to the United Presbyterian Synod, belonged of right to the twenty-seven ministers and the few scattered churches which retained the name of the former separate body. It was generally known as "The Wee Free Kirk." This astounding deliverance brought sorrow and dire perplexity not only to Dr. Rainy, but to all the leaders and members and friends of the United Church, the consummation of whose fellowship had been wrought out in so wonderful a fashion. The decision of the Lords was generally regarded, the world over, as amazing, brutal and unfair!

The real greatness of Rainy is seen in that hour of crisis. The church turned to him as one man. Now as never before he was its leader and guide. Many men, after a life of great activity, are permitted to retire in dignity and peace, but to Rainy this experience never came. He held his influence and kept at his post until the last. His very greatest work was probably the tremendously constructive work of his later years.

With a master hand Mr. Simpson has portrayed the long anxious months of waiting before and after the decision of the Lords. His addresses at this period glowed with a faith and a fervor characteristic of a great soul and his one regret was that he was not younger. But even so it was now that he made the supreme effort of his life. The experience upon which he entered was one that can be realized only by those who have labored hard and long. Speaking at the last dinner in Rainy Hall of New College, when the edict of the Lords

A GREAT CHURCH LEADER

was about to be enforced, he stood up with a quiet pathos that filled every heart and said: "I find myself taking leave of these halls at a time of life when one does not look far forward. I did not reckon on seeing this college go before myself. I am taking leave of you because it is a great comfort to think that we shall go, wherever we shall go, solid."

It was at this time that disease began to show itself in the weakening of his once powerful constitution. A little after this also he lost his devoted wife. As his years now drew to a close a serenity and a dignity characterized him. Wherever he went he was looked upon with reverence. The more he weakened in body the stronger his spirit became and the firmer his grasp upon the unseen realities. He did not live to see the restitution of justice to his church but he did see the dawn of a better day.

Rainy was preëminently a man of prayer. When all other methods failed he relied upon this. In his last hours it was his one resource. One day after Principal Harper, his son-in-law, had prayed with him he said, "That helps me. It is good to have another's experience of the same thing, of the love of God. I wonder at the love of God to me as He has shown it all my life." Then he added, "and I believe that notwithstanding all my shortcomings I am not shut out but—shut in." On another day when Dr. Harper had quoted the words of the Scottish paraphrase,

"A hope so great and so divine
My trials well endure—"

Rainy interjected a "yes" with great firmness. When nearing the end one morning he looked straight at his daughter and said, faintly but intelligently, "I am quite sure that when all is said and done we are in wiser hands, in God's hands." Then taking hold of her hand he repeated with great emphasis, "I am quite sure and I am satisfied, quite satisfied." Soon after, Mr. Simpson tells us, "his face bore a lofty calm that was not less than majesty."

First Truth

BY PROFESSOR EDWARD E. RICHARDSON, PH.D.

NEGATIVELY a first truth is not one derived from observation or reflection, although when known observation and reflection help in its development. Positively a first truth is of logical priority in that it is presupposed by all other truths. It also makes observation and reflection possible. This last is not however to be used to affirm that the first truth is known to the individual consciousness before what is known in an observational and reflective way.

In fact what is called here "first truth" may be late in being cognized. This is not a conclusive argument against its existence, as frequently the depths of the logical or rational consciousness are not plumbed until later, if at all, although what is there present is present and enters into the intellectual scheme as though consciously known. Because one does not know the rules of logic as the syllogism it does not follow that such a person is incapable of logical reasoning. In fact he does reason this way although he is not familiar with the rules of the game or even aware that there are such conditional means as formal reasoning lays down. It is still true that an unlettered person is rational in his thinking and that all of his mental life is underlaid by rational principles.

A first truth is the necessary ground upon which all experience rests, and is the assumption upon which implicitly all knowledge rests or from which all knowledge arises. Without such a basis no superstructure of knowledge can be erected. Its existence becomes known upon reflection upon the necessary conditions of thinking. When there is a conscious attempt to discover the implications of the knowing process this necessary ground is brought to light. There is now the recognition of what was present but not previously seen. This is not to be regarded as an intellectual flash of awareness but as reflection proceeds this comes to

FIRST TRUTH

light. It is brought to light as the mind essays to present to itself an account of its own nature and its own procedure. It is known in the examination that mind makes of itself, and of the content of its knowledge. This may never be systematically done by an individual and in fact is not definitely or systematically done by the great majority of individuals who lack the necessary insight or training to do this. This does not weigh against its factual character any more than an undiscovered gold mine weighs against its existence because the evidence of its existence which might be evident to an expert prospector goes unheeded by a novice in gold mining.

CRITERIA OF FIRST TRUTH

There should be marks by means of which first truth can be determined. It should be a necessary truth, an independent truth, and a universal truth. The first consideration should be its necessity. By this is meant that it cannot be denied without assuming its existence. This is the most incisive way of proving anything. If its denial involves its existence, the denial is automatically denied or cancelled. This is the finest of all possible proofs.

Historically it was the method attempted by Augustine and his modern counterpart, Descartes. Whether applicable in the particular fashion used by them is not here our concern. The method, if applicable, is unimpeachable and yields a certainty beyond which there can be no greater assurance possible. When reason in denying something contradicts itself, it must admit the relevancy and correctness of what is denied. If then a truth can be found that has the necessity-nature just indicated it is established beyond the peradventure of doubt and it is a first truth as it is basic.

The second criterion is that of independence, or its unconditioned aspect. By independence is meant that it cannot be resolved into something else, or does not owe its existence to something other than itself. By its being unconditioned is to be understood that its truth is not dependent upon the truth of some other premise, as the statement that streets will be wet is conditioned by some premise of rain,

THE CHRISTIAN REVIEW

burst water pipes or some other possible condition of wetness. Examples of this kind can be multiplied indefinitely as nearly all truths are conditioned truths and owe their correctness or truth character to some other ground.

The mind or reason is however compelled to assent to a first truth upon its presentation inasmuch as the mind is what it is, and furthermore because what is presented is itself what it is. This last is much like the necessity criterion and means that the mind must make use of independent truth in the acquisition of any and all knowledge, as without this truth the acquisition of any knowledge would be precluded.

The third criterion is that of universality. By this is meant that a first truth is one such that all men act upon the supposition of its existence even though they are not explicitly conscious of its existence. A caution is to be introduced here, for it is not meant by the awareness of a first truth that it is accepted by everyone when presented to him or even understood by all when properly formulated. It is, however, that everyone discloses by his acts that he is proceeding as if this truth were a fact.

Put in epistemological terms it is that all thinking or all mental processes are made possible by the fact of fundamental truth. Without this there would be no meaning to the ideas, feelings, and volitions that are the common content of all mentality. This is what was meant when it was said that every one goes about his ordinary life as if there were first truth. Not repeating the premise in an audible way, or even realizing that it is a fact, but without being thus aware, the very acts of the individual are of such a kind that an intelligible interpretation of them necessitates the postulate of what is here called first truth.

Speaking generally a first truth is that which is implied in the scepticism of the sceptic, the dogmatism of the dogmatist, the materialism of the materialist, the idealism of the idealist. It is the logical ground of the logician, and the knowledge basis of the epistemologist. Without a first truth neither the one nor the other would be possible.

FIRST TRUTH

Even the nihilist is assuming this in his nihilism, for without such his nihilism has no ground and must inevitably collapse. Whatever substantiation he is able to give to his denial is based on the fact that there is that which he forthwith proceeds to deny. There is no truth in the denial of truth unless there is truth, and if there be truth the denial of truth is not itself true. It is in fact one of the most prominent characteristics of first truth that its denial defeats itself and in substance proves its own existence. There is no better strategy in all reason than this, even as in war the best strategy is to have the enemy turn its own guns on itself.

RATIONAL EXISTENCE

Rational existence is the first of all truths. Without this no other truth is possible. To raise the question of truth or anything else it is impossible not to assume that there is that which is, for in a pure nothingness no such question can arise. Again the very fact that the question is raised indicates that there is rationality, for only where there is rationality can any question be propounded. Unless existence be rational it does not exist, for the irrational in the strict sense is not an existent of itself but is the absence of the rational. The irrational is the nonrational, a negation merely.

In other words, to raise the question of rational existence is to assume that there is such. The problem has no meaning unless there is that which the problem itself presupposes. To state the problem is to solve or answer it, for unless there be that to which the problem relates there can be no problem and it is therefore its own answer. Rational existence is a first truth and measures up to every requirement of first truth. It is a first truth in that it is necessary, it is not dependent on other truth, and it is universal.

The next step is what is implied in rational existence. As a first existence it is self-existence. As rational it has in its full meaning conscious reason, for the rational that knows not is not fully rational, for there is involved knowing, since reason that is not truly knowing is not truly reason. That to which we come, then, is that there is rational knowing self-

THE CHRISTIAN REVIEW

existence. Self-existence is nothing short of infinite and so another step is taken in thought. First truth is that there is rational knowing infinitude, and without this truth no other truth is possible.

In the terms of religion, God is a first truth and the assumption of his existence is necessary if either existence or truth of any kind is to be affirmed. But there is being and there is truth, and so this is not a postulate, it is fact and it is necessary and not contingent fact. The contention of the agnostic is not in accord with deeper thinking. His agnosticism should be doubt of the correctness of the doubting. According to his own testimony he should doubt his doubts. Ordinarily he doubts what he should not doubt and does not doubt what he should doubt, which is his own doubts. Atheism fares no better when critically examined. It is essentially denial of what cannot rationally be denied and the only consistent atheism is an atheism of atheism or a denial of itself. Such a denial would be the truth.

If it be objected that the line of thought here followed is one-sided and that it could have led just as well to materialism with the atom, electron, or some similar conception as first truth, the answer is that a material first truth position does not follow as it is inconsistent with the principle involved in the whole procedure. An atom or like material existence as ultimate or self-existent is far more than what it is understood to be by the materialist; for as such it takes on something of the nature of infinitude, and yet when the idea is examined the infinitude is not all that it should be. It is, if the expression be allowed, a limited or insufficient infinitude. This is a contradiction and so discloses its fallacy. There must needs be a rational knowing infinite, and a material entity is not this unless it is more than what it is materially assumed to be, which turn of thought again means difficulty for the materialist.

Mention has been made of first truth sometimes as if it were one truth, sometimes as if there were a number of first truths. Both expressions are permissible and are expressive of that which is the case. The fact is there is only one

FIRST TRUTH

first truth, but the one first truth has diversifications in accordance with the field that is under consideration. Each major intellectual field or part of life has its basic truth. Without this it would have no existence, for all of its procedure is conditioned by and dependent upon the particular form of first truth that is its peculiar supposition or necessary ground.

It is like the common life that animates the whole body, but this is manifest as respiration in one phase of its activity and, say, circulation in another. While these physiological processes differ yet they are but the result of the one life in which they are all grounded and for the welfare of which they all exist.

As these first truths are distinguished, the first truth of science is cosmic order, the first truth of philosophy is reason, and the first truth of religion is God. Without the first truth of orderliness there is no possibility of science. Without reason there can be no reflective thought that is philosophy. Without God there is no religion. There may be humanism but not religion. Each one in its field has the criteria mentioned. Cosmic order is a necessary postulate of all systematic correlation of phenomenal happenings. Any attempt at correlation would be meaningless without this first truth.

When however these diversified first truths are considered as one the only one that can include the others is the highest of all. Abstract order and abstract reason resolve themselves into that which gives them significance, which is concreteness. This as previously indicated is the first truth of rational self-knowing existence, or of God. Expressed succinctly the first truth of God is that without which neither science, philosophy, nor religion is possible. All truths rest on this truth and are grounded by it: "In the beginning God."

Thinking in World Terms

IT IS difficult to lose the accent of the shop. We continue to be villagers in our outlook. Provincialism holds our eyes and hampers our stride. We speak in words of one syllable because we think in terms of our individual environment. We remain in the primary school although we are of university age. We emphasize the values and rights of the group, the section, the nation, when the world is calling for men who will win and interpret a universal message.

Mercantilism and industrialism send their emissaries and their products into all lands, yet their purpose is narrowly utilitarian. Never, so long as the earth endures, will these shrewd and powerful forces be competent to achieve in terms of world-order and world-unity. By their very nature their purpose is defined as selfish; they seek profit.

Empirical science, during the last two generations, has provided immeasurable devices for man's convenience, and appliances for his comfort. Yet empirical science belongs essentially to the realm of the visible, the tangible, the sensuous; and that which is born of the flesh can never thrill the world with the energy of unifying spiritual principles. To put it crudely: A thousand airships cannot create an immortal melody or save a human soul.

It is true that a new and valiant intellectualism is struggling for utterance within the souls of many, and that finer ideals are challenging the sordid selfishness of the time. These are inchoate and half-conscious yet they are real and vital. They give promise of the coming of a period of nobler and broader thinking. But the history of the past, the record of the golden eras of Greece and Rome and Britain, show how lamentably those brilliant epochs failed to sound the larger tones, the note of brotherly altruism and sympathetic service of the race. An intellectual renaissance, if it be not inwrought with spiritual motives, brings simply a glorified paganism.

If in the world of tomorrow, there is to be peace instead

THINKING IN WORLD TERMS

of war, harmony in the place of hatred, the strength of unity instead of bitter discord, a world-interest and world-responsibility instead of a fanatical provincialism and "hundred per cent Americanism," our guides and leaders must think in world terms. This is only possible when men are baptized into the spirit of Him who said, 2,000 years ago: "Go ye into all the world and preach the Gospel to every creature," and "ye shall be witnesses of me unto the uttermost part of the earth." Until Jesus spoke these words no human being had ever had the thought of spiritual world-unity and world-supremacy, nor had any man really uttered a message in world-terms.

The only remedy for all the evils of today, the jealousies and frictions and factions and bitterness, the need and depression and failure, lies in the mighty world-faith of Christianity. Christianity presents three principles of universal range and significance; the revelation of the love of God for all men, the possibility of salvation for every human soul, and the urgent duty of evangelization in all lands and for all peoples.

The most startling fact in the recent history of the Protestant denominations of America is that the budgets for home expense, church building and local interests have enormously increased, while our contributions to missions and world-wide evangelism have alarmingly decreased. Are we losing the consciousness of a world-embracing task, and a divine urgency in its fulfilment? Perhaps in a negative but definite fashion the "Depression" will turn our souls toward nobler methods.

Only through the clear world-vision of a sacrificing and serving church can the ills of the world be healed. The men of international mind have been the spiritual leaders of the people. John Wesley, William Carey, John Mason Peck, Adoniram Judson, William Booth, Timothy Richards, Robert E. Speer and their compeers have done more for the progress of a higher world civilization and a completer world-unity, than all the statesmen and politicians of the nations.

A Liberal Education for the Minister

BY JOHN MASON PECK, D.D.

(A short address given before the Illinois Branch of the American Education Society, at the Annual Meeting in Jacksonville, August 14, 1832, exactly 100 years ago. These remarks were made by Mr. Peck on the occasion of his presenting the following: *Resolved*, That the American Education Society, from the wisdom of its plans, the efficiency of its operations and the liberality of its spirit, is entitled to the confidence and coöperation of the Churches.)

MR. PRESIDENT:

In presenting this resolution, it is not necessary for me to offer any remarks upon the Education Society, in showing the "wisdom of its plans." That has been done already in the Report which has just been read and adopted. Nor shall I attempt to prove the "efficiency of its operations." That also has been made to appear in the Report. My remarks will be directed chiefly to a brief view of the "*Liberality of Its Spirit*."

That the American Education Society is formed and conducted on liberal principles will be manifest to all who will make themselves acquainted with its organization, and the general course of its operations. But here it will be necessary to explain. With the distinct object in view of educating men to the gospel ministry, there must necessarily be some restrictions and limitations, and these without a departure from a spirit of liberality.

The Society is not liberal enough to educate *any* young man who may evince talents deserving of cultivation. Unquestionable evidence of piety, love to the Redeemer, and deep devotion to his cause, must be had. Let it not be said, then, that this Society is so liberal as to bestow its patronage upon any young man, however deserving the means of education, but who does not give evidence of a change of heart.

Nor does this Society offer to educate every *pious* young man in the church. There must be some development of talent suited to the ministry. He must possess a burning "desire" for the work, and be willing to sacrifice every worldly advantage that comes in competition with it.

A LIBERAL EDUCATION FOR THE MINISTER

Nor is the Society liberal enough to educate beneficiaries from every sect in Christendom, and of every cast of doctrine. The leading principles of doctrine and practice, held by evangelical Christians, are to be regarded.

Young men of talents and piety from those denominations, which hold to the doctrine of a Triune God, the Divine character and supreme authority of Jesus Christ, the vicarious character and entire efficiency of his atoning sacrifice to save sinners, the depravity of the human heart, the necessity of the influence of the Holy Spirit in forming the Christian character, justification by faith in Christ, the necessity of practical godliness, the everlasting glories of heaven to the righteous, and the eternal torments of hell to the wicked, are some of the leading principles that must be kept in view.

Nor can this Society, in the extent of its liberality, place its beneficiaries in *any* academy or college that may happen to be set up. It cannot send them to an institution where the Bible is expelled, or its leading truths are contemned.

Still I maintain that this Society is sufficiently liberal in its spirit to satisfy the wishes of any reasonable Christian — quite as liberal as it can be with due regard to its own character, and the character of the ministry that is to be raised up.

Its liberality is seen in the following particulars:

1. In its organization individuals from different religious denominations, Congregationalists, Presbyterians, Episcopalians, Methodists, Baptists, and many others have been found in its ranks, and have received appointments in its Board of Directors.

I know it is alleged with some truth that the Congregationalists and Presbyterians have had a large share in the operations of this Society. This, Mr. President, I regret. I have not one word of complaint to make, because these denominations have done so much in it. If your folks will 'out-preach, out-pray, out-work and out-live' us (as Mr. Wesley advised the Episcopalians of England to do), in this benevolent operation, I cannot help it. You must "go ahead." But I admire that feature in the Society which per-

THE CHRISTIAN REVIEW

mits Baptists and Methodists to do as much as we please, and that in strict accordance with our peculiar principles.

2. This Society is sufficiently liberal in bestowing its patronage upon beneficiaries of different denominations. If a young man comes with proper recommendations of his qualifications for the ministry, the question is not asked whether he be a Presbyterian, a Baptist, or a Methodist! Coming with certified credentials from any evangelical church, he is made welcome to the bounty of the Society.

3. This Society is liberal in the selection of the college or institution to which these young men will be sent. This is ordinarily left to the choice of the young man or his friends. A literary institution patronized by the public, or by any religious denomination, will be acceptable to the Board, provided it possesses the character and means to give a thorough education.

Thus the "liberality of spirit," as expressed in the resolution, which I have the honor to name, is fully sustained.

Mr. President, before I sit down, permit me to urge the importance of such measures for the education of preachers in this State.

I would not say a word to the disparagement of those pious and excellent men of different denominations, who have been pioneers with myself on these western frontiers—men of warm piety, good sense, active habits, and some knowledge of the English Scriptures. They have done well, and deserve all praise, considering the difficulties they have had to encounter, and the extremely limited means they have had to improve their minds. But, Sir, fifteen years, mostly spent in travelling over these frontier States and Territories, have fully developed to my view the great necessity of ministerial culture and education. With all that can be said in truth in favor of those to whom I have adverted, there is a deplorable deficiency on the part of many more.

I could tell you of men, who are in the gospel ministry, upon whom hands have been laid in solemn ordination, without ever being examined as to their knowledge of the Scriptures—who could not take that sacred volume that lies

A LIBERAL EDUCATION FOR THE MINISTER

on the desk before you, and *read* a whole chapter correctly, if their lives depended upon it. What can such men do in teaching the people from the Holy Oracles? I speak not of a knowledge of the dead languages, so called — of the Hebrew and Greek, in which the Scriptures were originally written. I speak merely of a common English education and of that knowledge of the Holy Book, which every farmer and mechanic ought to have, and which is now taught in every well-conducted Sabbath school and Bible class. And yet those men will preach, and churches who are no better instructed, will put them forward, and if there is no counteracting means employed, this great evil will be entailed upon all succeeding generations. Now, my plan is, to have all these men *taught*, and brought into the habit of studying the Bible and other useful books, and thus raise them up from this condition, where in many instances, they do much more injury than good. And those who are young, and give evidence of proper talents and piety, and who are approved by the church for the work, let them be thoroughly educated both in literature and theology.

I know, Sir, there are objections and violent prejudices against educating preachers. But I resolve them all into one principle, which was expressed by a preacher of the case I have named, who once in a church in Sangamon County, in objecting against missionaries coming into the country, said, "They all would be great learned men, and if they were allowed to come to the country, the people would go to hear them preach, and not go to hear the backwoods preachers, and we shall be put down."

Mr. President, what shall be done? Shall we aid in qualifying men on the field where they are needed — men of hardy, frontier habits, the pious youth of our own soil, who are accustomed to the manners and habits of the people? or shall we depend on the ignorant and untrained?

Stressing the Essentials

BY PRESIDENT AUSTEN K. DE BLOIS

WRITERS and publicists frequently speak of the present as a transition epoch. The statement is true, though rather trite. Every epoch is transitional, lying as it does between the forms and forces that are dying and those that are just beginning, struggling to be born. The unfolding and transforming never cease. Tendencies are forever passing amid strife and convulsion, while new impulses and purposes are forever heralding their advent and rising into strength.

There has been special reason in recent years, however, for the use of the phrase in question. The Great War was without the slightest doubt one of the supreme transition periods in history. Long established systems collapsed and perished. There was never in the total experience of humanity so complete an overturning. The war made a great gap in the history of civilization. It is strangely difficult to think back to the years before 1914. A startling cleavage was created.

The ten years immediately succeeding the armistice constituted a unique era of reconstruction in Europe and America, and as well of strenuous efforts at reconstruction which as yet have reached no very positive results, but have seemed rather to precipitate a chaos more profound. It was a time of unprecedented unrest and uncertainty, of confused notions and tangled issues. Every aspect of national and world affairs took on new and unexpected aspects. The substitution of republics for monarchies; the Soviet régime in Russia; the dictatorships in Italy and Spain; the emergence of Labor governments in England; the continuing civil war, with the demands for the abolition of both social and political extraterritoriality in China; and the unequalled increase in wealth together with an unprecedented pursuit of gaieties and all forms of diversion, of liberty and license at

STRESSING THE ESSENTIALS

all costs and in the spirit of challenging revolt, in America, were a few of the many startling changes that indicated the seething turmoil of the times. By no means did all things become new, but certainly the color and fashion of all things were changed.

A reaction from "the current devotion to mud" will surely come, and is already giving indications of its presence. As the war period was one of enthusiasm and the post-war period one of cynicism, there are now manifest certain signs of the birth of a new idealism. The war period was a time of great illusions, there followed dreary years of disillusion, but the new era will be one of vision. After the armistice the people watched eagerly for the advent of a renewed world, chastened and cleansed by its harrowing experiences, animated by unselfish and democratic ideals and glorified by the dauntless display of courage and self-sacrifice that the war days had witnessed.

The new world did not rise to its opportunities. Instead the old rages and the ancient vices reasserted themselves in a demoralizing fashion. A light and sinister attitude toward matters of morals and religion became popular. The soul was reduced to "a biological mechanism." The new psychologies, excellently adapted to the temper of the times, caught the fancy of the crowd. A lascivious curiosity in sex questions has produced a fruitage of Sodom in many directions. Moral purity has been flouted as an old maid's notion, and the spirit of unselfishness has been laughed to scorn. Utility was enthroned and its maxim exalted.

Under the urge of a merciless ambition for money getting the financial and business interests gained an ascendancy more cruel and outrageous than they had ever known before. Zeal for "the freedom of self-expression," a sort of barbaric vitalism, has produced a veritable anarchy of speech and action in the various strata of civilized society. Everything sane and sacred has gone through a process of "debunking" at the hands of literary triflers. Such men as H. L. Mencken, Sinclair Lewis, Ben Lindsey and Clarence Darrow have had a vogue quite in harmony with the tendencies

THE CHRISTIAN REVIEW

of the times. These tendencies continue to exist to an alarming degree, but their influence is waning.

So the present is a time of definite transition. We are the immediate heirs of all the convulsions of the last eighteen tremendous years. The significance of the present hour, however, lies not only in positive signs of the coming of an era that shall lay new emphasis upon ideal and spiritual values. There is also the fact that the political and social transformations that have recently been witnessed are now assuming a deeper — and in some respects more sinister — mode of activity. These two tendencies are contradictory yet the presence of both can be discerned by the seeing eye. Along with the brave efforts at constructive policies, especially in the realm of the moral and spiritual there persists the stubborn unwillingness to profit by the teachings of history.

In studying the latter-day trends which affect the progress of evangelical Christianity, there is one generic tendency which constantly draws our attention. If I were asked to describe in a word the chief and most perilous trait of our life today, I would answer without hesitation that it is the widespread contempt of tradition, impatience of the past and its teaching. And this indifference and petulance are nowhere so noteworthy as in the treatment of religion and the religious life. The most singular fact in common with this phenomenon is that its effects are rendered even more harmful because the Church seems unconscious of this tendency, and is itself self-centered, static, and a victim of that very stagnation which the general run of people condemn.

The churches in England seem to have learned nothing from the war, which was supposed for a time to be a source of vast world-awaking. They have gone back to their pre-war formulæ and programs. The fashion of an altar cloth has more value than the soul of a man. What small adaptations, learned by the fiery lessons of the war, have been made are largely superficial. Conservatism has again become encrusted. The condition in America is hardly more hopeful. What the churches and their clergy do not appear to

STRESSING THE ESSENTIALS

be able to comprehend is that a deep-reaching reconstruction throughout the entire range of the church's life and thought is necessary.

It is not here a question of method or organization, though both methods and organizations would be reshaped if the needed life-elements were present. It is a question of the motive, the spirit, the veritable essential genius of the church.

Someone has said that the Christian preacher today defines sin as "the violation of a sort of divinely constituted etiquette." If sin is simply a series of unfortunate mistakes in conduct; if repentance is a mere consciousness that sin is a stupid thing, and a purpose to avoid it as far as possible in future; if faith in Christ is admiration of His character rather than a sacrificial discipleship, and if the Christian life is a regard for the decencies and the moralities rather than a passionate devotion to the needs of our neighbor at home, and the man at the world's end, then Christianity is indeed a failure and evangelism a foolish ideal of the dreamer and the fanatic.

It is not a reactionary movement that is necessary, unless that reaction be sufficiently vigorous to sweep us straight back to Calvary. It must strike its roots into a past much more remote than the age that lies immediately behind us. It is not modernistic platitudes that the aching heart of humanity needs for its solace, nor mediæval theologies, but the Christly vision. It is not a brand-new evangelism that we should pray for and seek for, but a reborn evangelism, an apostolic urge, a genuine alarm for the perilous plight of lost souls. Men must be awakened, and we must awaken them; and in order to awaken others we must ourselves be constantly wakeful and open-eyed.

Do we read the signs of the times with the dim spectacles of bygone bigotries, or in the light of the Spirit of God? I firmly believe that if we are truly led by the Spirit two precious results will be gained. In the first place we will see more clearly than any group of men has seen before, the mistakes and blind errors of the past. We will discern the

THE CHRISTIAN REVIEW

blunders of ecclesiastics, prejudiced theologians, and fanatics. We will realize profoundly the futility and cruelty of those autocracies, formalities and superstitions which have stifled the love and faith of millions of church adherents throughout all the history of that institution which was designed to be "the body of Christ."

On the other hand we will be able, under the pure leadership of the Spirit, to appraise the bequests of past generations, to separate the gold from the tinsel, and to appropriate the priceless legacies of truth and life, which the Gospel has bequeathed to mankind. The teachings of Christ are imperishable. They live today with unquenchable vitality. Let us discover them. Let us reveal them.

The central fact in human history is *the fact of Christ*. It is the privilege of the Christian to know Him as Saviour, Master, Sovereign, as the Son of God and the Eternal Friend. With all of our knowledge of church methods, churchly procedure, Christian duties and successful programs of work, have we also learned to know lovingly and intimately the Lord Jesus Christ?

One of the most penetrating questions ever asked is a question that echoes down the centuries and should reëcho in our hearts today. It is that of our Master: "Have I been so long time with you, and yet hast thou not known me?" To know Him aright is to possess the life eternal, the dynamic life of eternity, to empower our day-by-day sayings and doings. Here, just here, in the knowledge of Jesus, a straight and sure and simple knowledge of Jesus, is the basis for all effective evangelism.

Here we are puerile, here we are lacking, here we are poverty-stricken, here we fail. It is in our personal experience of Jesus Christ that we are dim candles, not arc lights.

Christ was not indulging in fantasy, but was uttering a plain fact when he said: "I am the way and the truth and the life." In Him is the way, the path of the great realities. In Him is the truth, the sum of the Christian verities. In Him is the life, the fount of all vitalities.

Now this experience of Christ is gained through eager

STRESSING THE ESSENTIALS

obedience to the Spirit: "He shall take the things of mine and deliver them unto you." A great deal is said about the need for Christian experience rather than doctrinal belief as the secret of the highest Christian character and service. We may agree with this statement provided the terms are clear. If by Christian doctrine is meant a mere intellectual assent to certain formulated propositions, we may agree very positively. Such assent exercises only one function of our many-sided self. It lacks creative power. It produces no growth of soul, no expanding purpose, no evangelistic zeal. It is a dead thing.

Now, how about Christian experience? The words are usually used vaguely, with a sad lack of understanding. Do we realize the meaning of a genuine Christian experience? Do we comprehend the possibilities of such an experience? Are we conscious of its sacrificial demands and responsibilities? Do the general run of church members possess such an experience, steadily developing a full and radiant Christian character? Christian experience develops noble Christian personalities. Can we correctly describe the multitudinous rank and file of church members in these terms? They receive certain religious impressions, they perform certain religious duties readily enough, they are harmless and respectable, but are they noble Christian personalities? And if not, why not?

When we speak of Christian experiences the most of us, the vast majority of church members, have a hazy idea of a more or less vivid conversion experience, lying back through the years; but not much beyond that. In the real Christian experience, which we may assert very heartily lies at the vital centre of Christianity, there is manifest a definite devotion of the entire self to the ideals and interests of the Kingdom. The reason exercises itself upon the sacred teachings of Scripture in order that abiding convictions on matters of elemental truth may be formed and developed. The will energies are strengthened for intelligent and productive service. The emotions are trained through the cultivation of the affectional nature, for sympathetic fellowship with

THE CHRISTIAN REVIEW

others. The moral nature becomes ever more sensitive in its response to the challenge of the ethical imperatives. These are the uniform ways of working in every true Christian experience.

I am not drawing fancy pictures nor describing plaster saints. The most ordinary people, under the dominion of the Holy Spirit, with all the avenues of their conscious being open to His discipline and training, may become fine Christian personalities. If we are to witness the renaissance of a triumphant evangelism this essential must be understood and stressed and incarnated.

Christian experience, then, means the experience of Christ's presence, the sense of His leadership in all parts of our life, and real communion with Him through the Spirit. Let us not camouflage this issue. Union with Christ is the mainspring of all Christian effort. It is the working principle of all successful evangelism. It enforces and glorifies missionary activity of every sort.

Union with Christ involves the heart's acceptance of the supernatural sanction in the ordering of the life. It is the full yielding of the human to the divine. It is the personal acknowledgment of God in Christ.

It is necessary that the church should reëxamine and reaffirm those everlasting truths on which it stands. Chiefest among these truths, the veritable corner stone of the entire structure, is that of the Lordship and Deity of Jesus Christ. There are many attitudes toward Christ today, as there have been throughout the history of the church. The representatives of the various present-day views may, in general, be gathered in three principal groups. There are those who regard Him as a Man, those who regard Him as Superman, and those who worship Him as the Supernal Man, the Lord from Heaven.

By the first of these groups Christ is regarded as the best, the bravest, the purest of men. Moses was great; Elijah was great; Jesus is greater. He understood God more perfectly than did ever any other man in human history. He is the brightest star in earth's dull and cloudy sky, but He is

STRESSING THE ESSENTIALS

ot the sun; He shines with a reflected radiance. He is the summit of the created universe; but He is still a creature like ourselves. He is the finest flower of creation.

Sharing our humanity He shares all our imperfections; but they are fewer in Him than in any other man who has ever lived. "Never man spoke as this man" is a dictum strictly true. So He is worthy to be our teacher, guide and exemplar. Thus Christianity becomes a splendid ethical system, and the church a convenient fellowship for the development of the highest moral energies.

By the second group, a very large one in our day, Christ is looked upon as a unique creation, a holy and wonderful superman. He is one who cannot be measured by ordinary human standards. He came from God, yet He is not God; He is subordinate to God. He is, however, above men in wisdom, power and love. He is worthy of trust and reverence though not of that worship which we render only to God.

He is sinless in man's eyes and in the judgment of His own conscience. He is God's specially appointed messenger, come to make known God's love for a sinning world. He has a right to the title of Master, even of King, but He is an under-King. God is "all-in-all," and Christ is not God. There is here no room for the sublime declaration: "I and the Father are One."

In the view of the third group, much the largest of the three, Christ is the Supernal Man, "God manifest in the flesh." In this connection Christ is a man. He is more; He is the Perfect Man. He is more; He is the Master of men. He is more; He is the Redeemer of men and the maker of new men. He is more; He is the Son of God, He is "very God of very God." He is not simply a messenger, commissioner, a plenipotentiary; "God is in Christ, reconciling the world unto himself."

Here is the crucial question, then, for the modern church: Is Jesus Christ the Eternal Word, the Creator, or is He merely the noblest being in the created universe?" The clear message of the Gospel is that our redemption from sin,

THE CHRISTIAN REVIEW

and our reconciliation with a holy God can only be effected by one who is himself equal with God. The work of Christ was to create; He creates in men a new spirit; we are born again through Him. No creature can create. He who is less than God, however great and good, is a creature. No half-god can redeem the human race, nor a single human soul.

The great issue of faith for the church of the living God in the days just before us, rests finally in this question concerning the person of Jesus Christ. The issue is one between liberalism of all stripes and evangelicalism of all types. It is an acute and portentous issue. It will not be settled by loud assertions of orthodoxy but by the forthputting of Christly energy. The power and progress of the church of the future depends upon the settlement of this issue. It resolves itself into the question of Christ's Deity.

This is the crucial question. On its answer depends the whole future of Christian evangelism. Shall the modern church be true to the ideals of the ancient church? In all of its periods of largest spiritual power and influence, the church has embraced with joy the elemental fact of Christ's deity. There has been no new revelation; Christ is the Alpha and Omega. There is no need for a new revelation; Christ filleth all in all.

There is urgent need, however, for a new emphasis on the old revelation. Churches which deny, or which fail to set forth, the deity of Jesus Christ are not Christian churches. The tap-root is cut. They have become societies for social and ethical culture. Every true church, in the life and faith of its membership, is animated by Christ's Divine authority. "Other foundation can no man lay, than that is laid, which is Jesus Christ."

What ails the church? Wherein lies its great lack? It lacks the full and final voice of spiritual authority, throbbing in its tones and uttering the divine message through the lives of its members to the life of the world. It fails to hear and to interpret that voice. So its actions, methods, work are too often blind and confusing. It attempts to bluster

STRESSING THE ESSENTIALS

forth its confident belief in dogmas, and hotly condemns its enemies, instead of mightily proclaiming "the unsearchable riches of Christ." So we have bitter and un-Christlike debates and quarrels.

If Jesus Christ is indeed our Redeemer and our Lord two things should follow: Direct and personal fellowship with Him through the Holy Spirit, and obedience in all things to His absolute authority. It is the sense of Christ's Holy Presence that we need. It was that vital primal faith in Him which was so constant and effective in the early church.

The church has plenty of religion but too little faith. The age is thoroughly materialistic. The ancient faith of Christ will alone subdue it, quicken it, change it, spiritualize it. Our religion is broad and beautiful, but our faith is not profound and intense. Too many of us are practical agnostics. We possess many religious interests; we lack the Christly experience and a definitely-established spiritual attitude toward the world and its questions. We do not see with Christ's eyes nor speak with His voice.

I would not for one moment minimize the value of religious exercises, nor of social service and helpful philanthropies undertaken by the church. But all this is secondary. The first thing is a living faith in Jesus Christ, begetting heavenly communion, and joyous obedience to His will.

It is often said that "the only true way to serve God is to serve man — that is Christianity." But that is not Christianity, though it has seemingly become the creed of many churches. The first command is to "love the Lord thy God with all thy heart and mind and soul and strength"; and fellowship with Christ can alone teach us how. It is at this very point that much of our weakness lies. We have substituted all manner of things for the One Thing.

If a passionate devotion to Jesus Christ be born in our hearts all manner of Christly deeds will beautify our pathway. The Salvation Army has engaged in more varied and far-reaching activities than any of the formally-organized church bodies. Its ministries are manifold. Its social service schemes are wisely planned and admirably administered.

THE CHRISTIAN REVIEW

Its institutional work is known and respected in the great cities of the old world and the new. Yet no observer of the Army can fail to find, at the beginning of his investigation and throughout its course, that the underlying and controlling principle in all these abundant ministries is an intense faith in Jesus Christ as the Son of God and Redeemer of the soul. All energies and enthusiasms flow from this center.

Let the church learn here its great lesson, and base all things in Christ. Then will its prayers and efforts burn with an intense evangelistic flame.

"The church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the Word.
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died."

We must possess a new vision of Christ, and assume new responsibilities for the utterance of the simple and everlasting truths which find their highest revelations in His person and work. Great needs face us. Our national laxities are everywhere being emphasized. Prophets of evil and apostles of reform are abroad with their utterances. Sophisticated critics are busy with their exposures and exploitations of present-day conditions. We need social solidarity. We need a clearer understanding between capital and labor. We need rigid law-enforcement rather than multiplied law-enactments. We need an ethical rebirth. We need an awakening of international altruism and closer fellowship with the League of Nations. What do we not need? Surely it is a day of desperate needs.

It is well to keep to the main track, however. It is well for the church and ministry to cry aloud the chief need, the ever elemental need in this day of failings and yearnings and restlessness. What is this need? It is the need for a more effective emphasis of the essential verities of the Christian faith.

We must begin at the beginning. Our great deeds must

STRESSING THE ESSENTIALS

root in great convictions. "Essential verities" is a good phrase, a familiar form of words, but we have been too much accustomed to interpret it in a theological rather than in a practical sense, in theoretical rather than in dynamic terms. Truth does indeed live. Verities are the vital and vitalizing factors in all productive religious activity.

For Christian people the central verity is "the truth as it is in Jesus," the truth that is Jesus. As we have just seen, our work in the world is to bear witness to the truth that Jesus Christ is Lord and Saviour. Herein is the key to unity, power and a triumphant world-mission. Whenever separate groups and bodies have concentrated their emphasis here they have come together irresistibly and have worked together victoriously.

When Christ is thus enthroned as Redeemer and King His Holy Word becomes final and authoritative. The Scripture is instinct with life, and fires the soul with deathless energy. The outer witness of the Word agrees with the inner witness of the Spirit. So the other essential elements of the gospel become clear and ever clearer. These elements lie in the realm of principles. These principles are spiritual, practical, eternal.

The first is righteousness. There is an everlasting distinction between right and wrong. God is forever on the side of right. His will is a righteous will. Our wills are contrary. The next is sin. This is the obverse of righteousness. It is a violation of righteousness. It constantly defies the will of God by wild ways and self-indulgence. The third element is repentance. It may be defined as the breaking-up of wilfulness, the profound acknowledgment that God's will is right while ours has been mischievous.

The fourth element is faith. It expresses the free acceptance of God's will as holy purpose made known in and through Jesus Christ. It is the confidence that God is willing to do great things through us, the conviction that He is able by His Spirit to create a new world and to use us as His instruments. Then, service. This is faith in action. It is a transferring energy, working miracles in the name of Christ.

THE CHRISTIAN REVIEW

The sixth and last element is sacrifice. This is service glorified. It is the veritable blood-atonement operating in the individual life. It is the supreme dedication.

These are the essential verities in the evangelical message. They are the living elements in the program of Christianity. They are the eternal truths that will supply the vast world-need. They are the focal points in the evangelistic enterprise. They are the principles, the faithful and untiring proclamation of which by the church will bring the solution of every problem, the conquest of every evil, the healing of every wound, the saving of every soul, the establishment of the Kingdom of God among men.

I confess that I admire vastly more the adventurous courage and flaring convictions of the preacher who declares the fundamental principles of the Gospel, often in face of sneers and derision, than I do the easygoing airs and rather tiresome platitudes of the so-called "liberal" theologian. The tested truths of the Gospel move me in the depths of my being. They draw me nearer to God — and to men. They convince me that man lies in sin and must be rescued. They assure me that no rescue is possible save by way of the Cross. They promise sure redemption and a transfigured life to those who give themselves unreservedly to the Lord Jesus Christ. They reproach me for my languor and summon me to labor for the salvation of those who are lost.

We hear a good deal about the excellent *ethics* of the Christian system. Jesus was such a teacher of sound morals as the world has never seen before nor since. In his day the whole world seemed lost in a quagmire of moral evils and degeneracies. There was call for the moralist, and Christ was a moralist. There is just such a call today. Jesus is needed in the midst of our modern abasement of moral values. He was a safe and sufficient guide in moral matters, but he was infinitely more than that. He is a Saviour. "Behold the Lamb of God which taketh away the sin of the world!"

There are many cults in our day that lay particular stress upon the *healing* ministry of Jesus. It is true that he

STRESSING THE ESSENTIALS

wrought many miracles of healing. He was the Great Physician. There were many lepers and paralytics and "people sick with all manner of diseases, and he healed them all." His very touch was health and his voice brought soundness to stricken bodies. As then so now. The church may exercise a far more effective ministry than it dreams of or deems possible. Today as in the early days Jesus is the good physician, but His divine service reaches infinitely beyond the ills of the body; "he died for our sins."

No candid mind can survey the words of our Lord or meditate upon His teaching without realizing that His principles are veritable "seeds of revolution" that would result in *social* changes of astonishing import, were they consistently obeyed and carried into action. There are entire groups of socialists who revere the social teachings of Jesus while they repudiate the organized church and its methods. New teachings in matters of social justice were needed in Jesus' time, and they are needed today. Jesus was a social reformer but He was more, far more. Jesus saves from sin. He is the Regenerator, and in the good providence of God, "the blood of Jesus Christ his Son cleanseth us from all sin."

Jesus is by right of His exalted manhood a *Master* of the souls of men. Multitudes of men who never become real Christians acknowledge this fact, in theory at least. Thousands of Hindus admire Jesus and seek to learn by His example. One of the most reverent appreciations of Jesus has recently appeared in a work by a prominent Mohammedan scholar. By right of His purity and commanding greatness Jesus is master of the human soul. He is the Great Exemplar. But He is forever infinitely more; He is the soul's Redeemer. "God forbid that I should glory save in the Cross."

Recent Books

THE HISTORICAL GEOGRAPHY OF THE HOLY LAND. By Principal George Adam Smith. Ray Long and Richard R. Smith, \$6.

The first edition of this valuable work was published nearly forty years ago. Its vital worth was at once recognized. Almost immediately it became a standard of reference, and it has remained so throughout the years. The present edition, the twenty-fifth, is a complete revision, and presents the most recent geographical and archaeological data. Even excavations and discoveries that were made as late as April, 1931, are described. The breaking of the rule of the Turk in the Great War opened rich opportunities for such elaborate archaeological research as had not been possible before, and the author gives to his readers the account of these investigations. It is interesting to note that General Allenby made constant use of the earlier edition of this volume in his campaigns in Palestine and Syria.

To the ordinary reader, as well as to the careful student, it sets forth, in fascinating language, and in scholarly fashion the entire story of the Holy Land. First the country as a whole is described, together with its place in world history, and its historical development and relationships. The other two main sections are devoted to an extended and brilliant study of Western and Eastern Palestine, respectively.

The erudition of the distinguished author is manifest on every page. The connection between the geography of the country, its location, configuration and environment, and its long and spectacular history, is set forth in convincing terms. Such influences as those of the Greeks, the Romans, the Herodian family, the Crusaders, the Mohammedans, and the Napoleonic expedition, are indicated and judiciously appraised.

The charm of the book to the ordinary reader lies to a great extent in the subtle interplay of the ancient and the modern tendencies. We live alternately in the distant past, which becomes very real as we read, and in the days of the early church, and in the strange days of present-day events. Not the least valuable part of the book is the chapter that analyzes the geographical and historical trustworthiness of the Scriptures. Few writings combine so perfectly the elements of profound scholarship, wealth of information, scientific accuracy of statement and rare beauty of style.

RELIGIOUS BEHAVIOR. By David M. Trout. The Macmillan Company, \$4.

There is an atmosphere of independence and originality about this book that holds one's attention at the start, and keeps it to the end. The aim is suggested by the title; the author presents a method for the scientific valuation of religious behavior. It is a method he has followed with success in his own classroom. It is designed to be a general orientation of the subject, and a guide to investigation in the field of the psychology of religion.

In general Dr. Trout's method is objective, practical and definitely scientific. He studies religious behavior rather than religious experience. He rejects both the mechanistic attitude of the Behavioristic psychology and the

RECENT BOOKS

mystical vitalism of other present-day schools of psychology, because both of these attitudes outrun available scientific facts, and are vestigia of the outworn primitive dualism. The author is a behaviorist, but a behaviorist within reasonable limits. He resorts to theory sparingly, and places strict emphasis upon the value of assembling objectively verifiable data.

At the outset of each chapter, as in his classroom program, he sets forth a group of questions which serve as a basis for discussion and research. These are admirable questions admirably grouped. They cover every phase of the religious process. The way in which Dr. Trout conducts his investigations with his own students, as outlined by him here in the preface, seems to us a fine example of effective teaching.

In the earlier chapters of his book Dr. Trout analyzes the varieties of religious behavior, and shows that all religious movements are organismic. He uses the terms religion and religions in their broader significance. Having cleared the ground he proceeds to definition. Religious behavior consists of those organismic responses that are telic, well-integrated, relatively free from conflict with directly competing responses, perseverative, and more or less intensified. The entire book may be said to be a discussion and expansion of this rather elaborate definition.

The emphasis upon "organismic" differentiates religious behavior from purely subjective experience. The telic element simply means that religious behavior always tends toward some goal. The end may be crudely biological or transcendental or ecstatic or social, but it always functions in one form or another, for "man is incurably confident that the future is full of promise." The author prefers the term telic to purposive, since the latter is unscientific; it is apt to be theoretical and speculative.

All telic behavior naturally tends to integration. Energy-patterns that are relatively kinetic persist and spread through areas less kinetic, so establishing ever more highly integrated responses. Faithfulness to a goal and its achievement introduces the element of perseveration (did the author coin this word?), which is the persistency of an energy-pattern. Religious mystics are usually strongly perseverative.

As he proceeds with his investigation the author discusses in an illuminating way such subjects as religious ultimates, the problems of spiritism and mysticism, egoistic and group dominance and the relation of science to faith. The chapter on the historical orientation of the psychology of religion is especially valuable, supplying a careful survey of the development of this entire field of study. The book as a whole is analytical and critical rather than constructive. It is eminently sane, and will be stimulating to every mind greedy for knowledge.

THAT STRANGE LITTLE BROWN MAN GANDHI. By Frederick B. Fisher. Ray Long and Richard R. Smith, \$2.50.

This is not a biography; it is a vivid character sketch. There is no chronological sequence. The chapters read like popular lectures on a theme in which the author is passionately interested. He presents us with a brilliant and vital portraiture of the Indian genius, who may justly be regarded as the outstanding personality of the modern world. Bishop Fisher ranges over a wide field. He is very free and open in his criticism of the imperfections of foreign mission policies. He speaks with almost brutal frankness of England's mistakes in governmental control: "Great Britain has been

THE CHRISTIAN REVIEW

responsible not only for India's industrial downfall but for India's national indebtedness." He believes that Gandhi, though a Hindu, is much more of a Christian than most so-called Christians. In his study of the influences that developed Gandhi's attitude of nonresistance he fails to indicate the honorable place that Dr. John Clifford occupied. In the main Dr. Fisher's book will have the effect of intensifying the devotion of his multitude of admirers in America; and also of creating a host of new friends for this wonderful little man, who possesses the affectionate trust and utter confidence to the three hundred million people of his own mysterious land.

THE PHILOSOPHY OF RELIGION. By Rudolf Otto. Richard R. Smith, Inc., \$2.50.

Few books of recent years have so awakened the minds and hearts of thoughtful students as *The Idea of the Holy*. Its author now speaks to us again, and in equally compelling tones, in this *Philosophy of Religion*. In his former work he challenged all mechanical conceptions of life and set forth in glowing terms the undeniable presence of the spiritual factor in human consciousness. In the present volume, translated into English by Mr. E. B. Dicker, Dr. Otto outlines the possibilities of a new philosophy of religion. The discussion, as well as the new school of philosophy that the author represents, is constructed largely upon the teachings of Jacob Fries.

The heart of Fries' philosophy lies in his theory of "Ahnung." The translator uses it throughout in its German form, as impossible of concise rendition into English. It means "the obscure prevision of some event," and by Fries is equivalent to a conviction, originating in the feelings, of the reality of the supra sensuous. It gives a reflection of the real existence of things in their manifestations, and so brings us to their eternal meaning and purposeful connections. This conception leads us straight back to Kant's Critique of Judgment, and differentiates it from Schleiermacher's "inspired guess work." Also, it stands in contrast to the latter's struggle to establish logical connection between religious feeling and religious conviction. Fries shows that, fundamentally, religious conviction must be true, and able to prove its truth; otherwise religion itself is impossible.

In showing the differentiation, yet essential organic connection, between religion and ethics, Fries is superior to Schleiermacher; and in denying that the basis of religious conviction lies in ethical conviction he is superior to Kant. These preliminary considerations enable us to understand the general development of Dr. Otto's philosophy. Its theory of ideas grows directly out of the doctrine of Ahnung. Its practical outworking supplies both a subjective teleology in the realm of purposes and aims and an objective teleology based upon a hidden and eternal purpose, and functioning in relation to our sense of destiny, our consciousness of guilt and our conception of God's infinite providence. The chapters on the relation of philosophy to theology are particularly stimulating, affirming as they do that a vital theology must ground itself in a sound philosophy. In his conception of Christ the author repudiates the "superficial rationalistic interpretation." Those who regard Christ as "a mere man" neglect the fact that in His life something unlimited and eternal is intuitively perceived, and that there ever remains something that understanding fails to grasp and action fails to reach. To comprehend Christ in His true perfection and sublimity He must be regarded not simply as an object of knowledge or of eager imitation, but as an object of deep and reverent feeling.

RECENT BOOKS

MEN AND RELIGION: A FUNCTIONAL APPROACH. By Walter S. Ryder, Ph.D. The Stratford Company, \$2.

By "men" the author means laymen; he is not troubling himself about the clergymen at all. He furnishes the church and its leaders with abundant food for reflection in this volume. He has no use for airy generalities nor for theories of any sort. He described "a community in action," giving us a graphic account of its interests and outlooks; and then describing the growth and activities of a certain church within the community limits. He proceeds to picture for us the life and work of a typical layman of that church; and devotes the remainder of his book to a thoughtful and thorough-going analysis of personal data, church relations, social attitudes, religious beliefs and criticism and evaluation of the church in the community that he has studied. The closing chapters on Implications and Leadership and the Reëducation of Laymen are rich in practical wisdom. A book of definite value for both pastor and layman.

THE RELIGIOUS CONTROL OF EMOTION. By Wayne Leys, Ph.D. Ray Long and Richard R. Smith, \$2.

The author does not sufficiently observe that categorical imperative of the scientist: "Define your terms!" Such an elusive word as "emotion" used so universally and so loosely, should have been carefully defined, or at least described and delimited, at the outset. The author seems to hold with certain experimental psychologists in considering emotion as the disturbance of the affective life rather than as its normal expression. Religion always comes into strongest play where life is colored by the emotional element. The future of religion, according to the author, depends upon its effectiveness as "a response to the no-response situations which beget emotions." This process involves appropriate personality adjustments. Such adjustments are suggested in the pages that follow.

After describing at length the emotional interludes of life Dr. Leys discusses fully the questions of the possibility of control of emotions in the interests of rational behavior, and the methods of increasing such control. The book is written in a popular style and will be welcomed by students of psychology and by all those who find their minds confused by the deliverances of some of our modern psychologists and are earnestly seeking a new dynamic for faith.

YOUTH AND CREATIVE LIVING. By Cynthia Pearl Maus. Ray Long and Richard R. Smith, \$1.25.

The aim of the author is to counsel and guide young people in the discovery and attainment of those qualities of character that make for creative living. She divides her discussion into two parts, the understanding of one's self and the developing of one's self. Personality is the keyword, and Miss Maus considers this supreme element in its relation to the physical self, to productive thinking, to the social urge and to spiritual awakening. The question of development is considered in the important phases of self-control, the search for truth, the acceptance of responsibility, the spirit of cheerfulness, the grace of humility and the living of the abundant life. The book is both challenging and charming. It quickens the mind and warms the heart. Not only young folks, but people of any and every age should give

THE CHRISTIAN REVIEW

themselves the privilege of reading these pages, for they are vibrant with vigor and joy, and radiant with an ardent faith in youth, in the high character values, and in the sufficiency of the Gospel of Jesus Christ to create the loftiest manhood and womanhood.

PSYCHOLOGY AND RELIGIOUS EXPERIENCE. By W. Fearon Halliday. Ray Long and Richard R. Smith, \$3.

The psychology of religion is building for itself a vast and varied literature in these days. To write on the subject and to discuss it in church, club, school and parlor is more than a fad; it is becoming an obsession. It must be acknowledged, however, that this science, for it has long since earned the name of science, has contributed greatly to a better understanding of religion and the functioning of the religious consciousness, since the days, some thirty years ago, when Professor Starbuck and others made their first excursions in this realm.

The present volume is not scientific though it is scientifically based. It is practical in aim and outworking. It indicates the relationship of psychology to personal work. We agree very heartily with the author's statement that "we are living today in a psychological world, and to condemn the work of the ministry to unpsychological paths is to isolate it still further from actuality, and to give even more weight to the accusation that the pulpit is in a world of its own, and does not know how to apply its Gospel to life.

Professor Halliday wisely avoids all metaphysical questions. He believes in the possibility of personal restoration and integration, and he seeks to show the Christian way of approach to these possibilities. He insists that the chief mission of the minister is to deal with individuals in all their varied relations and needs; and for this purpose a knowledge of psychology has definite and very practical value in the development of insights and faculties that would otherwise have remained dormant. So regarding religious experience as an objective reality rather than a projection of subjective desire, the author proceeds to discuss the phenomena of religious experience, its ideals, motives, inhibitions, sympathies, and ultimate sanctions, in their relation to the work of the minister in his study, in the homes of his people, and in all of his individual contacts. He shows at every point how the teachings of psychoanalysis, and of the new psychology in general, can be made available in the direction of skillful analysis and constructive aid. His attitude is always that of the evangelical Christian teacher; and he centres all things finally in Christ, who alone can save the world, and who saves it at the point of the person, the individual soul.

A PREFACE TO CHRISTIAN FAITH IN A NEW AGE. By Rufus M. Jones. The Macmillan Company, \$2.

The salient question and the crucial dilemma of the present critical hour in human history is, Shall faith overcome the world, or be overcome by the world? The author of this arousing book faces the question squarely. After referring briefly to the significant conquests won by Christianity in the past he addresses himself to existing world-conditions, indicating with admirable clarity and the force of cumulative evidence the difficulties that obstruct the progress of the Christian faith. The rigidity of the scientific method; the threat of naturalism; the increase of secularism in all activities, excluding the transcendent and even the spiritual; the post-war confusion and depres-

RECENT BOOKS

sion; the trend of some of the new psychologies; the general attitude of revolt; and the tendencies toward moral chaos in many directions, are amongst the alarming conditions that call for a new and powerful leadership. The author next proceeds to analyze the spiritual foundations. He believes that much of the present unsettlement in religion is due to a reaction from unreal and immature features that have survived from earlier times. There is no threat in genuine science, for in the very nature of the case its method cannot be applied to the entire sphere of reality, while it possesses no magic key by which all realms of the universe, including the spiritual, can be unlocked. The roots of religion are implanted too deeply in the spiritual nature of man's inmost being to be permanently disturbed by any passing naturalistic trend or school.

We need to recover and reemphasize the testimony of the self; so Professor Jones proceeds to a thoughtful study of human experience, affirming that the real cure for the disease of secularism, and the other evils of the day, is to be found in a return to the expectancy and simplicity of faith and love and joy, that primitive sensitiveness of soul to the deeper world of the Spirit with which we are allied. In other words we need to rediscover God, and the process must be definitely personal.

The things that cannot be shaken remain. Herein lies our confidence for the future. The heart of Christianity carries within it an overmastering confidence in the moral forces of the universe. Further, that moral structure lying imbedded in Christianity, must be harmonious with the unique message that Christ persistently proclaimed, the message that God is the heavenly Father, eternally tender, loving, forgiving, and full of grace. Thus the moral note and the reality of grace constitute the vital substance of the Christian faith. God and love are identical and Christ is the revealer of God. As we enter into the secret of the holy mystery we realize that the union of the divine and the human in a life of love and service and self-sacrifice is the clue to another constitutive principle, that of the Kingdom of God. Understanding the full meaning of these truths, Christian men and women must bend themselves to the task of building the harmonized society which shall reveal the will of God on earth. Only this power will free and save the world. Proceeding from this conclusion the author analyzes and appraises the nature and mission of the church of today, and in the last chapter stresses the need for a new emphasis in education: "We need a genuine school of prophets as the builders of the Church in this new epoch."

Everything that Dr. Jones writes, and he has written much, bears the imprint of a rare and spiritual culture. The mystical tone of his books is fascinating. In the present volume perhaps the choicest part is that in which he stresses the supreme need of communion with God, prayer and meditation. This book is not the passionate challenge of the prophet, in view of the perils of the time. There is no fierce protest, no flame of fire, no trumpet tones. It is rather the deeply sincere appeal of a thoughtful teacher, who is both scholar and saint. We wonder whether those who should listen to this quiet yet earnest appeal will ever have the chance to read this volume, or will take heed to its tender counsel. And this leads to another and final dilemma: Which do the church and the world need to heed and to follow today the more closely, John the Baptist or John the Apostle?

Our Contributors

The article by Dr. Axling and the speech made by Dr. Peck in 1832 are referred to in the editorial notes. The leading article, by Dr. Gordon H. Baker, is exceptionally thought-provoking. Dr. Baker has been described as "the minister with the perfect radio voice." A powerful preacher, he has spoken to multitudes in his radio-addresses, and has carried forward a vigorous and effective pastorate at Washington Heights Church, New York City. Dr. E. E. Richardson is a distinguished scholar, professor of philosophy in the George Washington University, Washington, D. C., and the author of several well-known volumes on philosophy and psychology. In September, Dr. Richardson begins his Sabbatic year, which will be occupied by a tour around the world. He will address colleges and universities in various lands. Dr. Fowler speaks to us concerning the great Principal Rainy in words that are appealing and awakening. The book review pages contain notices of various valuable volumes that have just been published.